

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

It is a rare experience with us now to feel surprise. With the early disciples it was frequent, and must have been extremely pleasant. It is to the surprises of his life that St. Paul refers when he uses the word 'mystery.'

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A mystery is with him something that was unknown till Christ came. Then it flashed upon men's minds with irresistible clearness and all the joy of a discovery. It is usually either the discovery of some excellence in Christ Himself, or else the certainty of some excellence yet to be discovered in His followers. In the Epistle to the Colossians (1<sup>27</sup>) there is an admirable example of the latter use. The Apostle speaks, with evident surprise, and as evident pleasure, of 'this mystery among the Gentiles, which is Christ in you, the hope of glory.'

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He is writing to Gentiles, and he addresses them directly. The mystery, he says, the discovery about the Gentiles which has just been made, the surprising thing about you Gentiles which has been suddenly brought to light, is that Christ in you is your hope of glory.

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Now there is no great word of which we have lost the use so entirely as this word 'glory.' We never employ it in conversation, we seem to have no occasion to employ it. We never come across

it in our reading, unless it be in a rare poetical phrase, such as the glory of the sunset. We do not hear it even from the pulpit except in the quotation of some text of the Bible.

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And yet it is a very great word. In the Bible it is used with remarkable frequency and apparently in a vast variety of meanings. 'Nevertheless,' as the author of the article in the DICTIONARY OF CHRIST AND THE GOSPELS says, 'the underlying thought is simpler than would appear.' And he adds, 'The glory of God is His essential and unchanging Godhead as revealed to man.' It is not the glory of God that we have to do with at present, it is the glory of man; but that definition gives us an excellent opening. When we understand the glory of God, we shall understand the glory of man.

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Now mark the words 'as revealed' in the definition of glory which has just been quoted. The glory of God is His nature *when it is seen*. Our Lord speaks of 'the Son of man coming on the clouds of heaven with power and great glory' (Mt 24<sup>30</sup>). When He was upon the earth His essential nature was not known. He greatly desired that it should be known, for in that lay all the hope for men. And so He prayed the Father, and said, 'Glorify thou me with thine own self with the glory which I had with thee before the



world was.' And He knew that the day was coming when it would be known—when, as He said, He would come on the clouds with power and great glory.

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What is the character of God? It is goodness. We must not hesitate to use that word. We have not altogether lost the use of it yet, as we have lost the use of 'glory.' And we must not lose it. It is the very word that God Himself used when He spoke to Moses. Moses said, 'Shew me, I pray thee, thy glory.' And God answered, 'I will make all my goodness pass before thee' (Ex 33<sup>18, 19</sup>). His goodness is His essential nature, and when His goodness is *seen*, that is His glory.

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We may see His goodness in many ways. We may see it in the earth, if we have eyes to see. When Isaiah had his vision of God's holiness, he was told that it does not require a supernatural event to see the holiness, which is another name for the goodness, of God. The Seraphim sang their song of adoration, and said, 'Holy, holy, holy is the Lord of hosts; the fulness of the whole earth is his glory.' Our English versions translate the words of the Seraphim, 'The whole earth is full of his glory,' which is quite true, but not an accurate translation. And the accurate translation is better: 'The fulness of the whole earth is his glory.' For this earth of ours is a world on which He has lavished the riches of His nature. It is a full earth. At the return of every season we scatter a few seeds on the soil of it, and it brings forth 'some an hundred fold.' Test its inexhaustibleness, He seems to say. It is full of the goodness of God. And when you see how full it is, you see the glory of God. Its fulness is His glory.

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Do you remember the very first occasion on which the glory of the Lord is spoken of in the Bible? It is when the Israelites, on their way through that great and terrible wilderness, complained that they had not food enough. 'And Moses and Aaron said unto all the children of

Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord' (Ex 16<sup>6</sup>). Well, what happened in the morning? In the morning the people rose betimes, and looked out, and behold upon the face of the wilderness lay a small round thing, small as the hoar frost on the ground. It was the manna.

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Where had it come from? Some say it came from a small creeping plant that maintains a precarious existence in that very wilderness, or did so once, and that there was no miracle about it. But what do they mean by a miracle? If it was 'an edible lichen,' and if the same edible lichen is found in Arabia to this day, what then? The fulness of the whole earth is His glory. On that morning, and not before, the Israelites saw how possible it was for God, and how easy, to say to the earth, Give forth some of thy fulness that they may see how good I am. And the earth gave forth of its fulness in the form of 'a small edible lichen,' till all the Israelites ate and were filled.

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And one day a great company of the descendants of those Israelites were gathered in another desert place, listening to the wonderful words of the Son of God. The day wore away as they listened and wondered. When evening was at hand His disciples would have sent them away that they might go into the villages and buy themselves bread, 'for we are here in a desert place.' But He said, 'Give ye them to eat.' And very soon they were all satisfying themselves with bread, five hundred of them, besides women and children, as they sat in batches, like beds of flowers, among the green grass. Where had the bread come from? It came from 'the fulness of the earth.' The five loaves which they had were capable in His hands of being turned into as many loaves as were needed, to the great joy and satisfaction of that astonished multitude, just as the 'precious seed' which the sower goes forth with in the spring-time becomes in the autumn great sheaves of joy and thankfulness. And they who had eyes to see said afterwards,



‘We beheld his glory, glory as of the only begotten from the Father.’

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But the fulness of the whole earth covers other things besides loaves of bread. When God promised to make all His goodness pass before Moses, and thus show him His glory, He added, ‘And I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.’ Grace and mercy belong to God’s goodness, and when we come upon Him in the exercise of them we see His glory.

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Now we come upon God in the exercise of grace and mercy best of all in the Cross of Jesus Christ. For that Cross is His mercy and His grace in active evident exercise. Or, to take mercy and grace and express them in one word, we find in the Cross of Christ the activity of God’s self-sacrificing love. We do not reach the height of the glory of God till we have reached the love of God. Is not this His nature? ‘God is love.’ Let us not drop goodness, but let us see to it that goodness takes exercise to keep itself warm. Let us say that the goodness of God is the love of God; and when we find the loving goodness of God going forth to men in the Cross of Christ, let us say, with the joyful surprise of the early disciples, ‘We beheld his glory.’

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We have taken all this time to discover the meaning of St. Paul’s word ‘glory.’ We have gone to some passages of the Bible to see what is meant by the glory of God. But it is not of the glory of God that the Apostle is speaking when he writes to the Colossians and says, ‘This mystery, which is Christ in you, the hope of glory.’ It is of the glory of the Colossians themselves.

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For the Apostle Paul is not afraid to speak of the glory of the Colossians. He is not afraid to call them ‘saints,’ and why should he be afraid to speak of their glory? What he tells them is that their goodness is so manifest—or will yet be so

manifest—that it will be spoken of as their glory, just as the goodness of God, when it is seen, is called the glory of God.

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It is true he only says, ‘Christ in you, the *hope* of glory.’ But what does St. Paul mean by hope? Does he mean what we mean when we say, ‘I hope so’? He speaks of hope—or if it is not he, it is another speaking very like him, and he would certainly agree—the writer of the Epistle to the Hebrews speaks of hope as ‘an anchor of the soul, both sure and steadfast.’ Is that ‘I hope so’? Ask a fisherman as he lets down the anchor if it will hold. Does he answer, ‘I hope so’? He knows it will hold, if there is anything for it to hold by. Now there is something to hold by here, something that never failed, as we shall see in a moment. And so the same writer speaks also of ‘the full assurance of hope.’

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The truth is, that the hope of the New Testament is as sure as faith or love. The only difference is that it looks towards the future. ‘He that hath this hope in him purifieth himself.’ What worth for purifying has ‘I hope so’? St. Paul tells the Colossians that their goodness will yet be so real and so visible that it will assuredly be their glory.

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He may well be surprised, and so may the Colossians, or any other Gentiles. As a Jew he had formerly had no opinion of Gentiles like the Colossians. And he had reason. It was not Jewish exclusiveness entirely. It was also Gentile badness. The Colossians and other Gentiles were scarcely any better than they were called. This very man gives us a list of their vices, and it is most unpleasant reading. Yet he does not hesitate to say that they will give up these vices and take on virtues in their place—and so heartily that their glory, the visible evidence of their goodness, is perfectly certain. It is so certain that he calls them saints already.

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Now there never was a man less likely to in-



dulge in flattery than the Apostle Paul. He was an experimental preacher. He searched the heart and conscience—first his own and then his hearers'. If he has the certainty of attaining to a goodness which can be called glory, if he says that these Colossians have it, he has good reason for his confidence. What reason has he?

His reason is 'Christ in you.' Is it not enough? It is everything. And because it is everything, or out of it everything comes, he bows his knees unto the God and Father of his Lord Jesus Christ on behalf of the Colossians and the Ephesians and all other Gentiles everywhere, that Christ may dwell in their hearts through faith. For without that they are Gentiles tossed to and fro, without God and without hope in the world. With that they are 'fellow-citizens with the saints, and of the household of God.'

He was an experimental preacher. He preached out of his own experience. Telling the story of his first great surprise, as he was very fond of doing, he says, 'It pleased God to reveal his Son in me.' It was not that he learned all about Christ's life on earth. It was not that he had the resurrection on the third day proved to his mental satisfaction. You cannot prove a resurrection *in* one. It was that his heart was touched; his inner life was awakened. He saw the glory of God in the stricken face of Jesus Christ. And receiving Christ into his heart by faith, he knew that he, the chief of sinners, would yet gain a goodness that would be seen and read of all men and that would deserve to be spoken of as the glory of Paul, just as men speak of the glory of God.

What is a miracle? Not a year passes without some change taking place, not merely in our method of defending the miracles of the Bible, but in our very conception of what a miracle is. The latest defence and the latest definition will be found in the Moorhouse Lectures for 1914, delivered in Melbourne by the Rev. Arthur C. HEADLAM, D.D.,

and now published by Mr. Murray under the title of *The Miracles of the New Testament* (6s. net).

What is a miracle? A miracle, says Dr. HEADLAM, is 'the supremacy of the spiritual forces of the world to an extraordinarily marked degree over the mere material.'

For there are spiritual forces in the world and there are material forces; and when the spiritual forces get the upperhand of the material forces 'to an extraordinarily marked degree,' the result is a miracle. Take the human personality. It is partly spiritual and partly material. For 'there is a spirit in man: and the inspiration of the Almighty giveth them understanding.' And there is the material body. When the spiritual nature of man is so strengthened and inspired by God's Spirit as to make its powers more effective and enable it to overcome the natural weakness of the body or cure its ills—that is a miracle.

Now the Spirit of God works in the world just as the spirit of man works over his own body. It is therefore reasonable, Dr. HEADLAM holds, to expect that miracles should take place in nature as they take place in man. If there are healing miracles, there are likely to be also nature miracles. And, if few persons have much difficulty now in believing that the Spirit of God as incarnate in Jesus Christ could miraculously heal the body, few ought to find difficulty in believing that the same Spirit could walk on the water or turn water into wine.

It may be easier to conceive of the miraculous healing of a man born blind than of the miraculous feeding of five thousand men in a wilderness. But what right have we to confine the operation of the Spirit of God within the bounds of our imagination? Do you find it hard to believe in the Virgin Birth? Well, do not believe in it, is Dr. HEADLAM's advice, till you are able to believe in it. There is no reason why a man should be compelled to believe any miracle until he sees his way,



But do not deny a miracle which is credible to other men. Suspend your judgment. The time may come when, with the education of the imagination, or the study of the circumstances, you also will be able to believe it.

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The time may come. And it may not. For it is very difficult in our day to believe in the turning of water into wine, or in any other of the nature miracles of the New Testament.

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It must have been difficult always to those who really put their minds into the matter. For the material is very present, and the imagination that can even conceive of the spiritual, far less conceive of its taking the material and using it as a servant, has always been somewhat rare. But the difficulty has become much greater since the rise of physical science. There is the necessity of giving one's mind entirely to the study of material things if one would make any contribution to that science. It must be confessed that not many scientific men after the flesh believe in the Virgin Birth.

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The more honour to those who do. The more honour to those men who, having given themselves to some department of physical research, have kept the material in its place. The more honour to those who, having become distinguished as men of science, are not less distinguished as men of God.

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Seven of them have testified to their faith. Their testimony is contained in a little book entitled *Science and Religion* (Hammond; 1s. net). They came one after another to Browning Hall in London during 'Science Week' in 1914, and declared their belief that the spiritual is greater than the material, and that only in the recognition of its superiority can salvation be found by man or nation. One of them was Dr. SIMS WOODHEAD, Professor of Pathology in the University of Cambridge.

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Professor SIMS WOODHEAD began at once by declaring that the cause of the European War was

just the forgetfulness of this fact. 'Some of us,' he said, 'who have come into contact in recent years with some of the intellectual giants of Germany were beginning to be afraid that Germany's science has very little soul in it. But I think none of us realized the lack of morality that characterized, I will not say the nation, but certainly a great part of the mind of the nation. We none of us expected to find that the Germany which promised to become one of the great forces in civilization, and in advancing knowledge, science, culture, should so far have allowed itself to fall back, as it were, from the spiritual side of man's nature, from the soul of man. They seem, somehow or other, to have been so engrossed with the casket that they have paid very little attention to its contents. They seem to have been so occupied with the machinery, that they have left the driving power out of account. And when one thinks of the men who have been taking part in and with the advancement of Science in this country, one is glad to realize that many of our scientific men—there are many in Germany too—have realized that the physics and chemistry of men, and the machinery of the mere material aspect of men, are not everything. One cannot help feeling that in this great war we have an example of what materialism will lead men to. We have the head of a great State looking merely at the schemes of aggrandisement and materialism, evolved from many fertile brains, but which seem to end in nothing but agnosticism, or a lack of the sense of the true proportion between man as we know him and man's influence in this world.'

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We see, then, that it is not a matter of no moment whether we believe in the Virgin Birth or not. If we do not believe in it, we must not be asked to say that we believe in it. But we must be asked to think. There is not one of the nature miracles of the New Testament that is incredible. We must set our minds in the right relation to God and the world. We must consider that the world is the instrument of the mind of God, and that it is not for us to limit Him in the use of



that instrument, so long as the use that He makes of it is in accordance with His own nature.

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Before leaving the subject Dr. HEADLAM quotes four sentences from an article which was contributed to the *Church Quarterly Review* for April 1910 by the Rev. Robert VAUGHAN—‘a theologian whose work is less known than it should be.’ We quote the sentences after him: ‘Miracle is a revelation of the latent possibility of things—of what they can become by divine activity within them. The whole of nature is by its creation so constituted that it can, according to its very *nature*, become what it is not in itself. It has a capacity to receive what it does not contain, and the isolated miracles, of Christ in particular, are to reveal this capacity. Such changes are not from the thing as it is in itself—and therefore not properly products of “nature,” nor are they contradictions of the natural—for things of nature are created with a fitness for such transformation and evolution; but they are supra-natural by virtue of a communication to their nature of a fresh activity from their source.’

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‘If you would have a lesson in spiritual diagnosis, and probe deep into the subtleties of human nature, I counsel you to make a study of the obstacles Paul encountered in his passionate quest for the human soul; and if you would revive your faith in the supremacy of the Spirit and the divine aptitude of the Gospel of Jesus for the work it professes to do, you have but to follow Paul, in one of his numerous ventures, to carry Christ’s saving grace within the citadel of a human life.’

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What has St. Paul to encounter? Who are the enemies that hold the citadel? ‘Imaginations,’ he tells us. Not that these are the first to be encountered. The outworks of the human soul are held either by the frivolous or by the stolid. It is true that every preacher of the Gospel has before him ‘spirits as responsive, as a frank and quick

apprehension allows, to any truth he brings.’ ‘In every gathering of people there are some elect souls who thrill to a touch, some whom sorrow has chastened or joy purified, and these are the great sustainers of the preacher’s message. If he attains any summit of mental or spiritual exultation, they are beside him, perhaps far beyond him, at his very best. If ever he stumbles on the deep things of God, they are certain to precede him with sure step, for they have long since faced the innermost mystery.’

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But there are also before him, and probably in greater measure, the somewhat frivolous and the distressingly stolid. Before he comes to the imaginations of the imaginative, he has to meet those who face life with ‘a vacuous flippancy that has never corrected itself by one searching glance into the realities of life’; and he has to meet those who are stolidly insensible, ‘the people who hardly ever know a quickening pulse, the pull at the heart, the tense silence of the inner world, through which notes of destiny come clanging when deep calleth unto deep and God draws near.’

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But when the frivolity or the stupidity of the hearer of the Gospel has been penetrated, what then? Then the preacher comes to the imaginations. He finds himself occupied with the not less difficult task of ‘casting down imaginations’ (2 Co 10<sup>5</sup>).

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It is the Rev. Alexander CONNELL, B.D., who has made that discovery. He has made it, no doubt, out of his own experience as a preacher. For in the volume of sermons which he has published under the title of *The Endless Quest* (Hodder & Stoughton; 6s.) he speaks so fervently of the difficulty of the task, and so intimately of the variety of the imaginations that have to be cast down, that we cannot doubt he is matching St. Paul’s experience with his own.

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No sooner has a man’s frivolity been suspended by the seriousness of the word, or his stolidity



pierced by its sharpness, than he instinctively sets himself on guard against the fateful obligations now clamouring in his conscience. There rise 'in his very track a cloud of reasonings, imaginings, speculations, sophistries, many of them in good faith, but all of them diverting attention from the crucial issue and postponing moral decisions. These are the "imaginings" of the text.'

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'It is certain,' says Mr. CONNELL, using his surprising gift of vivid speech in its fulness, 'it is certain,' he says, 'that the Gospel has to fight every inch of ground until it come right within our heart with its mastery and healing, crooning over us, like a mother over a sick child, words of comfort and peace. And it is also certain that often our last defence against our better self and against the inflow of a tidal life is found in these imaginings which must be cast down.'

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One form which the imaginings take is this. A man has passed through a process of disillusionment. The things that once had authority over him have it no more, and he has lost some of the things which he once held sacred. He has passed, 'not without a touch of self-complacency,' from the narrower and more mechanical views of his fathers to a larger and more tolerant attitude to life and God and the Bible. It is disconcerting to discover that the Gospel can reach him still, and can touch his conscience. But he remembers that the modern view, which he shares, has left a man free to say yes or no as he pleases, and almost to whatsoever he pleases. He has not gone beyond the hearing of the Gospel, however, and this preacher speaks directly to him. 'If,' he says, 'you imagine in entire good faith, that because some points of view have changed therefore the central things of religion are on their trial, and that you must await the issue of that trial, I believe you are profoundly mistaken and unreasonable in the last degree.'

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A common and sometimes very keenly felt form which the imaginings take is doubt of the super-

natural. There are those who deny it out and out, the fact of it and the possibility of it. There are more who hold their minds in suspense. They see how much hangs upon it. That Christianity is 'built upon an empty tomb' they do not deny. But even the resurrection of Jesus from the dead is much enveloped in mystery and difficult to establish as an historical fact.

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Mr. CONNELL admits both the mystery and the difficulty. He admits the mystery that surrounds resurrection from the dead. But the world is full of mystery. 'If mystery and a vast ignorance are going to place an arrest on us, it is hard to see in what direction we shall not find our faculties paralysed. If you are inclined to doubt, when the miraculous appears in the Gospel, then the doubt may be limitless.'

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He admits the difficulty. To prove the fact of the resurrection of Jesus from the dead is as great a difficulty as the historian or apologete has to undertake. But historical facts are not the only facts with which we have to do. The hunger for external fact is not the only hunger of the soul. 'You are anxious,' says Mr. CONNELL, 'to answer the craving of one faculty instead of satisfying the hunger of all faculties. And it cannot be done. For our great hunger is not for theories to be established, but for facts to be felt. And I cannot but believe that if a man but feel his godlessness as well as his limitation, and ventures everything on Christ, he will stumble into a light above the brightness of the sun.'

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And let us not forget that while we, on our side, are doing our best to be morally direct and sincere, in casting down 'imaginings,' Christ is working from the other side. 'His Gospel will flame like the rising sun through the mists of unreasonable misunderstanding and mistimed speculation. And when His day dawns on us, we shall find that not our heart only, but our intellect also, has passed into a new climate, where Christian service can be what it ever ought to be—intelligent and devout.'



## An Unnoticed Aramaism in St. Mark.

By J. RENDEL HARRIS, M.A., LL.D., LITT.D.

As the question of the existence of Aramaic influence in the Greek of the New Testament, including the case of what is definitely 'translation Greek,' is still an open question, in the sense that there is room for further demonstration of the existence of New Testament Semitisms, it may be worth while to draw attention to a striking case of Aramaic usage in St. Mark's Gospel, which, as far as I know, has hitherto escaped the notice of the critic and the commentator.

In the fourth chapter of Mark we are introduced to our Lord's parabolic teaching in the following manner: 'And he began again to teach by the sea-side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea.' So the passage runs in the A.V. with sufficient accuracy for our purpose: the R.V., indeed, replaces 'ship' by 'boat,' a change which was probably rendered necessary by the fact that *ships* have become bigger since the time when the Authorized Version was made, and the equivalent *skiffs* have become smaller. Other trivial changes, like 'there is gathered unto him,' which is hardly English, do not concern us; what does concern us is that both translations, following the Greek literally, report that our Lord 'sat in the sea,' a proceeding which might be described in the style of Dean Burgon, as sufficiently uncomfortable. Dr. Moffatt, who is our latest and, in many respects, best interpreter of the sense of the N.T., evades the difficulty of position and simply says:

'He entered a boat on the sea and sat down'—*i.e.* it was the boat that was on the sea, and not Jesus that was in the sea.

It has, apparently, as I stated above, escaped notice that the expression *ἐμβάντα καθῆσθαι* is the exact equivalent for the Aramaic term which describes the process which we call 'going on board.' Let me give one or two instances, translating Aramaic expressions as they certainly should be rendered.<sup>1</sup>

<sup>1</sup> In Moulton's *Prolegomena*, p. 2412, the usage is already recognized as a possible case of translation Greek, as follows: 'Dr. Rendel Harris tells me that my example is a translation of a phrase meaning simply "he went on board." He observes "to go up and sit in a ship" is a pure Syriac expression.

The Apocryphal *Acts of Thomas* are certainly Syriac in origin: we need not spend time in repeating proofs which every Syriac scholar can make for himself. In these Acts we have the story of how our Lord sells Thomas, his twin-brother, (so always in these Acts) to a merchant named Ḥabban, who is to take him by sea to India, where he is to build a palace for King Gundaphar. The story relates that 'Judas (Thomas) found Ḥabban the merchant carrying his goods on board the ship, and he began to carry them on board with him. And when they had *gone on board and sat down*, Ḥabban the merchant saith to Judas, What is thy art which thou art skilled in practising?'<sup>2</sup> Here the translator has been carried away by his own fidelity. There was no need to add the words 'and sat down.' In Syriac to 'go up (and) sit down' simply means to 'go on board.' Ḥabban and Judas might just as well have stood and talked as sat down and talked, so far as the language is concerned. Now let us see how the Greek translator of the Syriac Acts will render the idiom. We have as follows:

ἐμβάντων δὲ αὐτῶν εἰς τὸ πλοῖον καὶ καθεσθέντων  
ἐξήταζεν ὁ Ἀββάνης τὸν ἀπόστολον λέγων.

Here we have the exact parallel to the Marcan *ἐμβάντα καθῆσθαι*.

Later on in the Acts when Judas (Thomas) is commending his converts to the Heavenly care, he says to them: 'He will not forsake you. And if it be that ye sleep that sleep, which when a man sleeps, he is not, He will not sleep, but be wakeful and preserve you. *And if ye sit in a ship and on the sea*, where no man of you is able to help his fellow, He will walk upon the waves of the sea and support your ship.'<sup>3</sup>

Here the Aramaism, as often occurs, is slightly abbreviated, but is peculiarly interesting, because the very same expression 'to sit on the sea' occurs,

Sometimes you "sit in the sea" for "embark" (Mk iv. 1, the original here) . . . the recognition of this as translation Greek does not affect the grammatical category in which we place *ἐμβάντα*.'

<sup>2</sup> *Acta Thomae*, ed. Wright, p. 148.

<sup>3</sup> *Acts of Thomas*, ii. 204; the passage is important for its Dioscuric colouring.



which we noticed in Mark. And it is worthy of remark that the Greek translator has here evaded the awkwardness of a literal rendering by saying,

καὶ ἐν θαλάσῃ πλεόντων ὑμῶν καὶ ἐν κινδύνῳ ὄντων,

so that he seems to have understood that to 'go up and sit in a ship' means to 'go on board and set sail.'

Instances might be multiplied to show that when a person 'sits in a ship' or 'goes up (and) sits in a ship,' the action of sitting is not involved, but only that of boarding a ship or embarking. The Edessan Syriac of the *Acts of Thomas* can be paralleled by the dialect which we call Palestinian Syriac; for instance, in the Palestinian *Life of Eulogius* the saint reports that

'Once upon a time I went to Thebais with one of my disciples and we sat in a ship,'

where he only means to say that 'once upon a time I sailed for Thebais in a ship with one of my disciples.'

Perhaps this will suffice to show what is the Aramaic way of describing an embarkation or a sea voyage. Note in passing that the Hebrew usage is altogether different: in Hebrew one 'descends' into a ship when one goes on board; but we need not spend time on this point: there is very little Hebrew in the N.T., though there are cases of Hebraized Aramaism.

Another instance may be taken from the Apocryphal *Acts of Philip*, which are also in the form edited by Wright, probably of Syriac origin. Philip goes to Cesarea, to find a ship that will take him to Carthage, where our Lord sends him to preach. He finds a ship that has been waiting twenty days for a wind. He addresses the captain who is fuming over the delay, but, struck with the appearance of Philip, he invites him to bring his baggage on board, and to pray for a favourable wind. Philip says:

'Thou seest me and my baggage: I have nothing else in the world, save Jesus the Messiah, and him crucified. But because I see that there are in thee the fruits of faith, order the people that are going with us to *come on board* (and) *sit down*<sup>1</sup> in the ship. And the captain ordered them and they all *came on board and sat down in it*.'<sup>2</sup>

Here even an English reader can see that we are

<sup>1</sup> Lit. 'go up, sit.'

<sup>2</sup> *Apocryphal Acts*, ed. Wright, ii. 71.

dealing with an Aramaic idiom, and that it would have been quite a sufficient translation to say 'come on board,' or 'come on board the ship,' and that the longer periphrastic rendering ought to have been abbreviated. It is precisely this long circumlocution that underlies the passage that we are discussing in the Gospel of Mark.<sup>3</sup>

Now let us return to the Evangelists, and see how the other Synoptic writers will deal with the Marcan passage and its awkward Greek. Luke is especially interesting: he could not leave our Lord sitting in the sea, but being loyal to his text he did not want to get rid of καθῆσθαι or of ἐμβάντα. So he rewrote the passage as follows:

ἐμβὰς δὲ εἰς ἓν τῶν πλοίων . . .

καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους  
(Lk 5<sup>3</sup>).

The superfluous and not to be translated καθῆσθαι has now been explained to mean that Jesus sat in the boat when teaching. The original of Mark did not decide whether Jesus sat or stood.

Matthew takes a different line: he preserves carefully the ἐμβάντα καθῆσθαι of Mark, but drops the confusing ἐν τῇ θαλάσῃ, so that no further misunderstanding can arise:

ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι

καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν ἰστήκει

(Mt 13<sup>2</sup>).

which really seems to be the best way of telling the story, if one has not the wit or the courage to neglect καθῆσθαι altogether. Matthew is, however, so far from neglecting the word that he makes a further introductory statement that Jesus sat by the sea! This is an alternative rendering.

When we turn to the Syriac Gospels, to see how they retranslate the language of Mark, we find that the Peshitto reproduces the Syriac idiom almost exactly:

'He went up (and) sat him in a ship on the sea';

but the Lewis Syriac, which is the earlier type, and which was made, as far as we can judge, under Hebrew or Hebraizing influence, says that 'he

<sup>3</sup> The linguistic usage is precisely similar to that for riding a horse: in Syriac, to go up, ride means simply to mount. Thus in the *Acts of Thomas*, the tamed wild ass says to the Apostle, *mount upon me* (lit. go up, ride upon me). And the apostle *mounted upon it* (lit. went up, rode upon it). Cf. Wright ii. 180, 182.



went down (and) sat him in the ship on the sea': this is idiomatic and Aramaic in the junction of the two related verbs and in the omission of the connexion link between the verbs, but it is Hebraistic in saying 'went down' instead of 'went up.' Cf. Jon 1<sup>3</sup>, 'He went down into the ship to go with them,' where the LXX very naturally correct the expression to ἐνέβη εἰς αὐτὸ τοῦ πλεῖσαι κτέ, which may be compared with the Marcan text.<sup>1</sup>

In conclusion, it may not be amiss to point out

<sup>1</sup> The reading of the Lewis text is that given by Mrs. Lewis, and subsequently confirmed by Professor Hjelt. Professor Burkitt had wrongly altered it to agree with the Peshitto, thus obscuring an important point in the genesis of the Syriac Gospels.

that the investigation into these idiomatic nautical expressions is important in the interpretation of the opening verses of the 39th Ode of Solomon. I have elsewhere pointed out that the literal expression

'I went up into the light of truth as into a ship (or chariot)'

required modification, on the very ground which we have been examining: the language is certainly nautical and we must translate

'I went on board the Light of Truth as a ship.'

The '*Light of Truth*' is the name of the ship in which the Odist sails.

## The Heart of Jesus.

### A COMMUNION MEDITATION.

BY THE REV. FREDERICK J. RAE, M.A., ABERDEEN.

ONE day as I was going round one of the military hospitals, I saw something that awakened my curiosity. Lying on the table beside a soldier's bed was a small square of white flannel, about the size of a child's palm. At the centre was a little heart of red flannel. Sewn on to the square above this was a tiny cross of the same red material. At the top, stuck in on a pin, was a very small Union Jack. And then below all these was sewed on the white flannel the words: 'Arrête! Le cœur de Jésus est avec moi' ('Stop! The heart of Jesus is with me'). This object had been handed to the soldier by a little Belgian child on the street of a village as he and his comrades had marched through. He did not know the meaning of the words on his souvenir. But when I translated them to him he was much affected, as well he might be. The incident struck me as very beautiful and touching. The stalwart soldiers swinging through the village, come there to help the weak and oppressed at the call of duty; and the little child stretching out a hand with this message from the unseen, a message surely of surpassing loveliness and power.

I am going to use this child's gift to-day to expound these words<sup>1</sup> about the Saviour. 'The

<sup>1</sup> 'For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been

heart of Jesus is with me'—that is simply a brief and telling summary of them. And the symbols above this sentence tell us what it means. Under this suggestive light the text has in it these four things about the sympathy of the Saviour: (1) The sympathy of Jesus is with the faithful; (2) the sympathy of Jesus is with the sufferer; (3) the sympathy of Jesus was purchased by the Cross: and (4) the sympathy of Jesus is our great incentive to prayer.

#### I.

#### *The Sympathy of Jesus with the Faithful.*

First, the sympathy of Jesus is with the faithful. That is what the Union Jack meant. The message of the little child to the soldier was something like this: 'You come to help us because we are weak. You come in the way of duty. And therefore you have the right to say, "The heart of Jesus is with me."' "

Could anything be more encouraging for a soldier lad going into the fight than that! He had gone at his country's call. He had gone at the summons of helplessness and need. Who had a better right

in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need' (He 4<sup>15, 16</sup>).



to say to himself: The heart of Jesus is with me?

But the truth is not only for the soldier. The civilian who is in the way of duty has an equal right to it. Wherever he is, whatever he is doing, if he is doing his own task and facing his own God-given responsibility, he is among the faithful. He is where he should be. And he too can say with assurance: The heart of Jesus is with me.

We know that the heart of Jesus is with the faithful because the path He Himself trod all His days was the path of duty; and at all cost He held to it to the end. 'Wist ye not, I must be about my Father's business?' is His first recorded speech when He was twelve years of age. 'It is finished' was nearly His last. And all through He felt the compulsion of the divine will: 'I must work the works of him that sent me while it is day.' Therefore, when Jesus looks down upon this crowded field of human existence, where He Himself ploughed so straight a furrow, is it not on the faithful His heart rests with truest approval?

But we know this not only from our Saviour's own spirit. We know it by *experience*. Because it is through our faithfulness that the reality of Jesus' heavenly ministry comes home to us. God is found only on the highest level. We are sure of Him when we are true to conscience and are living faithful lives. No one is able to grasp more firmly the certainty of the living Christ than he who has a clean conscience. He who travels loyally through 'the long gorge' and wins his path upward over the rough crags of duty finds himself upon those 'shining table-lands to which our God Himself is moon and sun.' He knows in his soul, by a certainty nothing can weaken, that the heart of Jesus is with him.

And knowing this he has a great reward. Even here among ourselves it is a strength to know that some loved one's heart is with us. As we play the game with all our powers, it puts nerve into our arm to know that some one is up there in the crowd watching us and cheering us on, thrilling when we *make* a good stroke, full of sympathy when we *receive* one. But for mortal men engaged in the great game of life to know that in the unseen there is One Spectator whose heart is with them, who thrills with the thrill of our victory and feels the pain of our defeat, surely is a supreme encouragement.

## II.

### *The Sympathy of Jesus with the Suffering.*

Secondly, the sympathy of Jesus is with those who suffer. That is, I think, the meaning of the tiny red cross on the white square. When we read the memorials of our Lord's life, one impression remains very vivid—the fact that His heart was with the sufferer however his suffering was caused, even when it was caused by sin. Ignorance, pain, sorrow, loss drew out His pity. There seems to have been no exception. He walked among the suffering multitudes, and every one who was burdened had all His heart. When He saw in the Temple the traffic of money and beasts, it was not the profanation of the Holy Place that roused such fierce anger and prompted Him to actual violence. It was the fact that in all this traffic the weak and defenceless and poor were exploited. His charge against the priests was: You have made this place a den of thieves. You have used your privileges to steal the pittance of the poor in the name of religion. Out with you, you band of robbers!

If there was any class of sufferers who won the compassion of Jesus more than others it was probably those who suffered for righteousness' sake, and those who fell wounded in the battle of life, those on whom life had been hard. He was moved with compassion when He looked at them, the hungry, the blinded, the helpless, the worn out. *They* were not to blame. *They* were shut out of the light and blessedness of life not through any fault. And patiently and constantly He spent His strength day by day in lifting their burdens and bringing unaccustomed joy to their hearts. Many a man and woman had cause to say after He had passed by: The heart of Jesus is with me. There was never a day on which the kindness of the Master did not flow forth to the weary and burdened in words and deeds, in tears and smiles.

This also is a great enrichment of life. One of the priceless things in this world is such sympathy. We are glad to be cheered on by it when we are strong. But we value it even more when we are weak, when we fail, when we are brought low. Tolstoi gives us a very touching instance of this. He was in a low lodging-house in Moscow, and had uttered to some one a word of pity, 'when over the top of a partition one woman's head appeared, and then another, looking at him with strained atten-



tion. . . . I had not expected that a casual word would produce such an impression. . . . I had uttered a word of love and pity, and it produced upon these women such an effect that it seemed as if they had been waiting for it, to cease to be corpses, and become alive again.' Such is the value of even human sympathy to the needy. But if we can believe that the heart of Jesus is with us in our need, if we can believe that there, in the great life of the unseen God, is such sympathy for us as feels our difficulties and bears our load, if we can say, 'I am poor and needy, yet the Lord thinketh upon me,' surely life can never be without light or warmth, and our hearts never utterly without joy.

### III.

#### *Sympathy purchased by the Cross.*

Now, thirdly, the sympathy of Jesus was purchased by the Cross. That is what is meant by the red cross and the red heart together, and that is what is meant by the words in our text: 'One who was at every point tried just as we are.'

There is indeed no sympathy that is not purchased by experience. You must have felt deeply yourself before you can feel with others. If you had lived a sheltered life of ease, what value would your feeling be to one who is in the hards, tempted unbearably and fighting a strenuous battle? If you had never known the ravages of death, you would be an outsider in a home of sorrow. It is not necessary that you should suffer just exactly what others are suffering. But it is necessary that you should have felt deeply, for your sympathy to be helpful. A soul that has never suffered will never exercise the ministry of sympathy among men. There is a beautiful passage in what I think is very nearly the greatest essay in our language, Francis Thompson's essay on Shelley, in which Thompson dwells on this truth in unforgettable words: 'Why should it be that the poets who have written for us the poetry richest in skiey grain, most free from admixture with the duller things of earth—the Shelleys, the Coleridges, the Keats—are the very poets whose lives are amongst the saddest records in literature? Is it that . . . the harvest waves richest over the battlefields of the soul? . . . Such a poet mists with sighs the window of his life, until the tears run down it; then some air of searching poetry, like an air of searching frost, turns it to a crystal wonder.' But

if great literature is thus the fruit of suffering, it is true in a higher degree that the helpfulness of the greatest ministry on earth depends on such experience. And Jesus purchased His power to feel with us by His Cross. Why is it that the words 'The heart of Jesus is with me' are so precious, such strengthening words to say to ourselves? It is because Jesus felt the difficulties and sorrows of life so deeply. He knows and He cares. We have not a High Priest who cannot be touched with a feeling of our infirmities. It is no Olympian deity on a far-off throne whom we trust, whose presence is our salvation. It is one who has explored human experience, who lives *in* our life because He has *lived* our life, whose heart has borne the load, who was tried at all points like ourselves yet without failure. That is why it is a gospel to say, 'The heart of Jesus is with me.'

### IV.

#### *Sympathy and Prayer.*

And now we come to the last point: the sympathy of Jesus is our great incentive to prayer: 'Let us therefore come boldly to the throne of grace.' That is the right inference. When we think for a moment we feel that nothing more logical could be said. Jesus sympathizes with us, *therefore* let us come for help where help is sure to be offered. Why? Because the heart of Jesus is already on our side. It is pleading for us. There is in the Eternal God already before we ask a predisposition to give. He *wants* to give. Take an ordinary father. His heart is with his child. If it *can* be done, he is only too anxious to do what his child asks. His child does not need to wring a reluctant consent from him. He is no true father if that is his attitude. How then has it ever happened that prayer has been conceived of as wringing a favour from a reluctant God? It is an incredible idea. God is utterly willing. He is willing because His heart is with us. When we pray we are pushing at an open door. And therefore, if it possibly can be done, we shall have an answer. All the forces of the universe in God's hands are on our side, because the heart of Jesus is with us. *What an incentive to prayer!* It is no wonder the writer says, 'Let us therefore come with confidence to the throne of grace.' But not only is this an incentive to prayer. It should make prayer a joy. When we are on our knees, we can say to ourselves, 'The heart of Jesus



is with us,' and at once prayer will rush from our hearts impetuously. Once believe the great and wonderful truth in our text, so exquisitely summarized in the little Belgian child's gift, and all your difficulties about prayer vanish at once. For these difficulties are difficulties about *God*, not about prayer, and when once you believe God is on your side *with all His heart*, then you need no other

argument for prayer. It only needs that you can say, 'The heart of Jesus is with me'; that is all. We have not a High Priest who cannot be touched with a feeling of our infirmities, but One who was at all points tried just as we are without failing. Let us therefore come to the throne of grace with joyful confidence to receive all God has for us, especially this—help in every time of need.

## Literature.

### JOHN BROWN PATON.

It would not be wise to prophesy that the biography of *John Brown Paton* by his son, Mr. J. Lewis Paton, the distinguished headmaster of the Manchester Grammar School (Hodder & Stoughton; 12s.)—it would not be wise, we say, to prophesy that it will henceforth be placed among 'the twenty best.' No prophecy is prudent. But it is quite certain that no biography has been published this season that can compare with it in interest; and of the biographies of the last few years, we would place beside it only Cook's *Ruskin* and Mrs. Watts's *George Frederic Watts*.

And we confess that all this is a surprise. We had no idea that Dr. Paton of Nottingham was so great a man. We had no idea that he was so good a man. We had no idea that he combined greatness and goodness so exquisitely and to such far-reaching practical purpose. If there are those among us who are sincerely troubled by the War, troubled as to the fact and the future of Christianity, no tonic that could be administered would steady our nerves and strengthen our faith like the reading of this book. Here is a Christian, and the like of him you could never get, apart from the direct influence of Christ, though you search the Old World and the New. He was perfectly human and most lovable; he was ideally Christ-like and adorable.

We mentioned his practice. His life was all practice. No thought came to him but it was translated into deed. He ruled the Nottingham Institute so well that his students throughout the Church idolized him—to his own distress sometimes. But all the while he was probably the originator, and certainly the heart and soul, of an

almost innumerable number of schemes devised and persisted in for the benefit of the race and the coming of the Kingdom. He took an active interest in education, in the land, in holidays, in the Inner Mission, in the Colony of Mercy, in the National Home Reading Union, in the Sunday School, in the Institute of Social Service, in the Young Men's Brigade of Service, in the problem of the city poor.

And how men loved him! This is what one man, the Bishop of Hereford, says: 'It is thirty-five years since I had the good fortune to meet Dr. Paton in the Alps and to walk for a whole day down a beautiful Alpine valley, drinking in some of the inspiration which he carried with him wherever he went in those days, and which he carries with him still. I confess that of the many friends of the past there is not one to whom I owe so much for inspiration to good works, so much suggestion, so much encouragement to persevere in the face of difficulties. To have had a share in so many different movements is in itself much for one man, but Dr. Paton has not only been connected with these movements, he has been the heart and soul of them, the inspirer, the initiator, and the suggestor of methods, a supporter in times of discouragement, and a uniter at all times. . . . The spirit which has animated him we may describe as the spirit of the Inner Mission of Christ. If there is one idea that has inspired him it has been that all who bear the name of Christ should realize that they are engaged in the Inner Mission of purifying the whole life of the community, that they are doing the work, however humble it may be, in Christ's name and in response to His call, to be at their posts as His servants and soldiers.'



## ST. CLAIRE.

A biography of St. Claire has been written by Mr. Ernest Gilliat-Smith, and has been published by Messrs. Dent under the title of *Saint Claire of Assisi: Her Life and Legislation* (10s. 6d. net).

It is a biography that is intended not to add to the host of popular biographies of St. Claire or her friend St. Francis, but by its work on the original sources and its author's feeling for historical accuracy, to supersede all earlier biographies whatsoever. As a rule the sources, whether Thomas of Celano or the Pope Alexander or any other, are quoted verbatim; when they are summarized the Latin text is given in full. On every other page Mr. Gilliat-Smith finds himself at variance with previous biographies. He is particularly antagonistic to Sabatier, often contemptuous, and never misses a chance of ridiculing his easy eloquence. And this is not due to any religious difference; for both are good sons of the Roman Church. It is due to that different conception of what the writing of history demands which was so conspicuously seen last century in the controversy between Froude and Freeman.

Mr. Gilliat-Smith is not content to write the Life of St. Claire. He is not content to describe her Rule and its history. He takes within his domain the whole life of the Religious in the century in which St. Claire lived. And here also he finds himself in sharp opposition to Sabatier. He does not believe that the morality of the Church in the Middle Ages was so deplorable as Sabatier paints it. On that matter he can be as eloquent as Sabatier himself. His words are well worth quoting and very welcome.

'Thus much—and much more might be said did space permit—concerning active orders in various parts of Christendom, which originated at a time when, we are told, the Church was in full decadence, and were still doing admirable work a hundred years later, when she was *in extremis*, and Saint Francis stepped in and miraculously saved her from dissolution, according to the gospel of Sabatier.

'And if we turn to the contemporary communities which had no external work peculiar to them—Benedictine, Cistercian, Cluniac, and, though later, the hermit orders of the Grande Chartreuse, of Camaldoli, of Vallombrosa—we find the same phenomenon: thistles producing figs; thorns,

grapes in abundance, and fruit of the finest quality. If the monasteries of the eleven hundreds were indeed hotbeds of vice, saints without number were nurtured in these dens of abomination, and if the monks of the same period were deserters from the battle of life, somehow or other they came to the fore in every branch of human activity, and when men wanted a leader they looked for him, and in ninety-nine cases out of a hundred they found him, in the ranks of these wastrels. Amongst them were mystics like Adam of Saint Victor, and Richard and Hugh of the same house, of whom Neale says that they were "three of the greatest men of that marvellous twelfth century," and of Adam, that "he was the greatest Latin poet not only of mediæval but of all ages." There were statesmen, too, and scholars, like Lanfranc, who made the Benedictine Abbey of Bec—a cluster of huts when he came there—the foremost school in Christendom; philosophers and men of letters like his pupil and successor in the See of Canterbury, Saint Anselm; men who knew how to fight, like that stalwart hermit Saint Hugh, who wore the cowl when he was eight years old, and when he was fifty exchanged a Carthusian cell for the See of Lincoln.'

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Under the title of *The Emotions of Jesus* (T. & T. Clark; 2s. net), Professor Robert Law, D.D., the author of that great book *The Tests of Life*, has published a small volume in which he writes simply, evangelically, and with psychological accuracy, of the Joy of Jesus, the Geniality of Jesus, the Compassion of Jesus (both for the suffering and for the sinful), the Anger of Jesus, and the Wonder of Jesus. There is also a sermon on 'Straitened,' and a most useful bibliography for each topic. It is one of the 'Short Course' series. It is an ideal example of a short course of sermons.

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*The Incomparable Christ* is the title of a volume of essays, or sermons without texts, written by Calvin Weiss Laufer, and published by the Abingdon Press, New York (\$1 net). 'The Incomparable Christ' is the first essay in the volume. Other essays are on the Atonement, Jesus and the Child, Jesus Christ and the Crowd, Jesus Christ's Spiritual Supremacy, Jesus Christ's Enrichment of Life. And these are not half the essays that the volume contains. In every one of them there is



thought which is reverent and reverently expressed. There is not an Americanism in the book, which we will not deny is a blessed relief.

There is a certain suspicion attaching to the phrase 'mental science,' which the book called *Home Course in Mental Science*, by Helen Wilmans, is not likely to dispel (Bell; 4s. 6d. net). It belongs to the 'High Thought' series, which had better be called the 'Loose Thought' series. Thus there is a chapter on Prayer and Self-culture, which, either ignorantly or maliciously, is a sheer abuse of the word 'prayer.' Prayer is identified, absolutely identified, with effort at self-improvement—and that of the ordinary 'prosperous in business' type. 'This self-culture,' says the author, 'is the real and only prayer. It goes forth in effort and is expressed in results.' But with all its worship of success, the book is full of silliness. 'Here we are,' says the author again, 'we who have prayed, or aspired ourselves into men—here we are all ready to pray, or aspire ourselves into gods—by which I mean men who know their own power.' Why have books like these such a circulation? Are we after all, as Carlyle said, mostly fools?

It is related of the now notorious Treitschke that he had pleasure in the Bible because it contained the record of great fights and fighters. He says so himself. It is recorded in his biography. Who would have thought of placing Treitschke and Professor James Cooper of the University of Glasgow together? Yet it is Professor Cooper that writes the Guild Primer on *The Soldiers of the Bible* (A. & C. Black; 6d. net), and writes it with evident enjoyment. Nevertheless he has no affinity with German 'frightfulness.' If there is ever to be true fighting, at the heart of it there must be faith. 'All false doctrine,' he says, 'is ruinous to Christian morals, as the conduct of too many of our present enemies (1914) demonstrates: their crimes are the direct fruit of opinions that for forty years have been sedulously inculcated in Germany, e.g. Bismarck's beatitude, "*Beati possidentes*," "Blessed are they that have"—in opposition to our Lord's "Blessed are ye poor" (St. Luke vi. 20); Nietzsche's railing at pity; and Bernhardt's making light of treaty obligations (Ps. xv. 4).' It is a student's book, written with the thought of examinations, and with the greater thought of a judgment to come.

The Rev. John Lamond, B.D., Minister of Greenside Parish Church, Edinburgh, has published a volume of what we take to be his ordinary Sunday evening sermons. He has published the sermons to be an encouragement to other preachers. For he has found that by their brevity, their evangelicalism, and their pertinence to present-day life, his church has been filled night after night.

They are short, but by no means absurdly short. They are always and entirely modern, but they do not simply take their texts from the newspaper posters. There is a sermon on the loss of the *Titanic*, and there is a sermon on 'The Menace of Germany'—for the rest the modernity is in the treatment rather than the topic.

The title is *The Eternal Christ* (Blackwood; 5s.).

When a man is a preacher his preaching should be the best of him. The preaching of Dr. E. C. Wickham, Dean of Lincoln, was the best of him. It was himself. As he preached he lived. As he lived he preached. The Bishop of Southwark was so impressed with Dr. Wickham as a preacher and as an example to other preachers that he has persuaded Dr. Wickham's friends to publish another volume of his sermons. Its title is *Words of Light and Life* (Humphrey Milford; 5s. net). 'Pretentiousness,' says the Bishop of Southwark, 'confused thought, passionate advocacy, exaggeration, partisanship, words "full of sound and fury signifying nothing"—these mark the betrayal of the trust committed to the Minister of the Word: and the trust is too often betrayed. And I venture to say that these are some of the sins into which the modern preacher is most liable to fall. Against such sins of preaching this volume rises up and bears its witness of reality and spiritual force.' That is all true. No claim is made that will not be made good to those who read the volume.

In a sermon on Meekness, Dr. Wickham refers to Bismarck, whose death had just taken place when he preached it. What he says is worth quoting to-day: 'We have been witnessing in this last week, and it cannot but be with human sympathy, the passing away of a man whose character and actions have marked the history of Europe in the last half of this century only less than those of Napoleon in its opening years. He must command in many ways the admiration of



men. His own country can never forget what he effected for her. Over a new-made grave it is a natural instinct that bids us remember what is good—his loyalty and patriotism, his devotion to his country's interests as he saw them, his great achievements, his gentle personal traits, his purity of character and motive. But none the less we ought not to be blind to the dangers and evils of the spirit which his example and influence have done so much to awaken in Europe, the terrible and limitless rivalry between Christian nations in armaments, which make peace scarcely less exhausting than war, the belief in force (to use his own words, in "*blood and iron*") as the true method of social advance, the contempt for the weak, the avowal and justification of national selfishness. It is the very spirit against which the *meekness* of the Psalmist is a perpetual protest and appeal.

Prayer gives the distinctive note to the new volume of *The Christian World Pulpit* (James Clarke & Co.; 4s. 6d.). There are many sermons on prayer in it—most of them in reference to the War; and there are prayers—two that are congregational, by Dr. Horton, two 'in Time of War,' and one a Prayer of Dedication. There is also a Sailor's Prayer and a Soldier's Prayer. All this is as we are glad to have it. Never were men and women more ready to pray or more willing to be taught how to pray.

Dr. Paul Vinogradoff, F.B.A., Corpus Professor of Jurisprudence in the University of Oxford, is probably the greatest Russian scholar in this country. He is a patriot also; but not of the Treitschke pattern. His book on *The Russian Problem* (Constable; 1s. net) is a lesson on real patriotism as well as a revelation of Russian aspirations. It contains two articles, one on 'Russia after the War,' and one entitled 'Russia: The Psychology of a Nation.'

Considering how necessary to the student of the New Testament is accurate knowledge of the conditions of life at the time, it is astonishing that so few books have been written on the subject. An addition to Messrs. Duckworth's 'Studies in Theology,' under the title of *The Environment of Early Christianity* (2s. 6d. net) will actually fill a gap. There are large books, like Schürer's and Hausrath's, but these are for professors. This is

for the ordinary preacher, or teacher, or intelligent New Testament reader. The author is the Rev. S. Angus, M.A., Ph.D., Professor of New Testament and Historical Theology in St. Andrew's College, University of Sydney. It is a marvellously full book. And it is as fresh as it is full. The series has been a success throughout; and there is not a better book in it.

*Inspiration* is the short title of a small book by Mr. James Porter Mills (Fifield; 2s. net). But there is an addition to the title: *The Great Within*. For it is not a theological essay this. By inspiration the author means faith. 'Inspiration is but another name for faith' are his own words. But the faith is to be exercised for the healing of the body, not the salvation of the soul. What is the method? It is simple resignation. 'To illustrate what I mean, let me tell you of a clergyman I once knew who had come into a knowledge of this teaching, and had practised it on others, when one day he got an attack of rheumatism himself. He tried to throw it off by the methods he had taught others, using denial and affirmation, and coming down upon himself with great severity, and he worked thus for hours and hours but with no effect—the whole time he was in the spirit of the pain. In this spirit he made great statements, declaring that he was a son of God and the like, while all the time he was in a spirit that was ready to smite. At last it came to him that he should not resist, should bless and not curse. Instead of fighting the pain he simply accepted it, and said over and over again, "Blessed pain," and in a very short time the whole thing was broken up.'

Two further volumes have been issued of 'The Iona Books.' The one is a history of *Saint Giles*, the Patron Saint of Edinburgh, by the Rev. D. Butler, M.A., D.D. The other is a reprint of Fiona Macleod's *Pride of the Isles* (T. N. Foulis; 6d. net each). The Iona Booklets are *sui generis*—in outward appearance as arresting as in inward grace satisfying.

George Gilfillan accomplished an amazing quantity of literary work while he controlled a huge congregation and wrote long sermons. Yet he did it so well that just when the time seems come for forgetting him he recovers himself and starts on a new career of popularity. Did you think his



*Martyrs and Heroes of the Scottish Covenant* was dead? Messrs. Gall & Inglis have issued a new edition, the tenth (3s. 6d.), well printed, illustrated, and ready for a new generation of charmed readers.

*The Gleam on the Hill* is the title of a volume by Mr. S. Raleigh Simpson which contains letters to a person of immature years (Gardner; 2s. 6d. net). The tone of the letters is cheerful and the information they offer is useful. Is it an optimistic father who writes? No, he is too jocose. Say a jolly uncle, who does not forget to sweeten his jokes with a small 'pour boire' in every letter. The reader, however, will need no bribe.

The Rev. H. F. Hamilton, D.D., recently wrote a great book on *The People of God*. It was at once recognized as a most original and powerful argument for the truth of Revelation as it is enshrined in the Old Testament and the New. But it was a book in two large volumes, beyond the reach of many who would have found profit and joy in its pages. So the editors of the Layman's Library have asked Dr. Hamilton to prepare a smaller book, and let the world know how sure the truth of Divine revelation is and how good it is for character. He has done so. The book is entitled *Discovery and Revelation* (Longmans; 2s. 6d. net).

Canon C. E. Scott-Moncrieff, D.D., has written an essay on *The Consciousness of the Spiritual* (Skeffington; 3s. 6d. net). His purpose in writing it is 'to examine the nature, origin, and characteristics of spiritual life; to maintain its reality and value; and to point to Christianity as its most perfect manifestation.' He recognizes at once the necessity of saying what the spiritual life means to him; and after a careful inquiry he offers this definition: 'Spiritual life used in a religious sense is the source of such action of man's spirit as implies a conviction that he is in communion with a living power or powers, superior to himself, which he believes to direct and control the course of nature and of human life.'

The essay is occupied mostly with the contents of the spiritual life, which are first stated briefly and then explained fully. Three elements make it up—the sense of dependence, the moral sense, and the sense of beauty. Manifestly it is a great thing—wide as the creation of God and rich as God's

nature. And Canon Scott-Moncrieff allows no 'ifs' or 'buts' to limit the wideness or the wealth of it.

A great fascination still flows from the names of Pascal, Arnauld, Angélique. It is the fascination that always clings to the pursuit of truth when wedded to persecution. It may be that we do the deeds of those who killed the prophets, but at any rate we have a strong desire to build their tombs.

But there are degrees of attraction. Over the mind of the Rev. Henry Thornhill Morgan, Vicar of Crowthorne, it was irresistible. He bought every book on Port Royal that he could find in catalogue or on bookstall, and what he bought he read. He read so diligently that he became probably the best authority on Jansenism in his day. Now and then the command he had of the subject was revealed in exquisite articles in the *Church Quarterly* and other periodicals. Some of these articles are brought into a volume entitled *Port Royal, and other Studies* (Longmans; 3s. 6d. net), which must be read by every one to whom the great 'heresy' makes its wonderful appeal.

But what sort of man was the Rev. Henry Thornhill Morgan? This letter written to one of his lads who had gone to study for Holy Orders will tell us. 'Dearest lad, I want you in your theological studies to be honest, thorough, and as widely varied as you can—never say a thing unless you *believe* it—try and have good grounds for your belief (not merely that "Mr. So-and-so has said it")—try and get at the real truth about Scripture and its meaning—do not attach yourself too much to *one* particular school or tendency, but learn from the truth itself *whatever* it may teach you. Many clergy are profound (or shallow) *humbugs*—they repeat dogmas like the parrot—let it be your object to *learn thoroughly*, speak *honestly*: when you don't know, say so. Life is very short—let us, in what time we have, be *sincere*: let us be always *learning* as well as teaching. Pardon all this "homiletic."'

What are the important elements in a teacher's personality? Mr. F. L. Clapp of the University of Illinois, secured from one hundred experienced school superintendents and principals—men who had had wide experience in selecting and training teachers—lists of the ten *specific qualities* that, in their opinion, went to make up a good teaching



personality. As one would expect, the replies included a wide variety of these specific qualities. In fact, almost every imaginable trait or characteristic found a place in the aggregate list. Most of these qualities, however, were mentioned by only one or two individuals, comparatively few were found in all of the separate lists. But there were ten qualities which found a place in a large number of lists, and these ten in the order of their frequency, were the following:

- |                         |                         |
|-------------------------|-------------------------|
| 1. Sympathy.            | 6. Enthusiasm.          |
| 2. Personal appearance. | 7. Scholarship.         |
| 3. Address.             | 8. Vitality.            |
| 4. Sincerity.           | 9. Fairness.            |
| 5. Optimism.            | 10. Reserve or dignity. |

All this and much more of most practical and valuable helpfulness to teacher and preacher is given in a charmingly fresh volume on *School Discipline*, written by William Chandler Bagley, Professor of Education in the University of Illinois (Macmillan; 5s. 6d. net). Its contribution to the study of Ethics is none the less scientific that it is given incidentally. Teachers whether of day or of Sunday schools should not miss the book on any account.

Mr. Harry Charles Lukach is a traveller who travels for the joy of it. He writes with quite unusual literary excellence for a traveller: but he does not travel in order to write. No doubt that is why he writes so well, for all is spontaneous and natural. He writes as he sees. His art is simple; it is the artlessness of real life. Into *The City of Dancing Dervishes* (Macmillan; 7s. 6d. net), Mr. Lukach has gathered some magazine articles and added some chapters that are new. The title is taken from a description of Konia, the ancient Iconium. Students of the New Testament must see it; for the contrast between the Iconium of St. Paul's travels and this Muhammadan city of dancing dervishes is very striking and very illuminating. What it might have been if Christ had held the place that Muhammad usurped! But Christ is coming back to Iconium.

Among the other chapters there is an amusing one on a certain Khoja or Schoolmaster of Aqshehir, of whom many stories are told at Muslim firesides. They illustrate the idea of humour entertained by Islam, a compound of cunning and foolishness. This is one of the stories:

'His donkey strayed and could not be found. The Khoja ran all over the town looking for him, at the same time exclaiming loudly, "Praise be to God!"

'Some passer-by whom he had induced to help in the search asked him what his reason was for praising God thus loudly.

"I praise God," replied the Khoja, "because I was not on the donkey's back when he disappeared, for, if I had been, we should both infallibly have been lost."

The most important chapters are those on Islam in Turkey and the Turkish Khalifate. These chapters have much serious historical value. The book is illustrated and altogether acceptable.

One of the things which the War has forced upon our attention is the persistent way in which the Germans have striven to attain efficiency in every line of business and of life. The book, therefore, called *Economics of Efficiency*, written by Professor Norris A. Brisco of New York, which aims at teaching us how to obtain efficiency as the Germans have obtained it, comes at an opportune time (Macmillan; 6s. 6d. net). And it is the right book. Without leaving a loophole of escape for idleness or ignorance, Professor Brisco insists that 'efficiency demands a scientific study of the different phases of work to ascertain how it can best be done with the least expenditure of energy, time, and materials. 'There are many ways,' he says, 'of doing things, but only one is best. This is the most efficient way, and the aim of every business man should be to find the best way for every task in his business, and to have the actual performance approach as nearly as possible to the best. The old method does not pay any heed to ascertaining the best way, while the new, or efficient, method finds the best way first. When business is conducted on improved methods, it is run by proved knowledge rather than by guess. Efficiency utilizes to the fullest extent the valuable experience of the past. A science of work takes the place of the old rule-of-thumb methods. A substitution of exact knowledge is made for guesswork, efficiency increases, and at the same time wastes are reduced and profits increased.'

It is a practical book. And not the least practical of its chapters are those on Training and on Habit. It is so practical that the smallest matters are considered as carefully as the largest. The

'lunch problem,' for example, is discussed with the utmost earnestness, washing-troughs, also, and swimming tanks, and the evil effects of spitting. We have seen nothing anywhere so pointed, so thorough, and so very pertinent to the time.

The Rev. Henry Beach Carré, B.D., Ph.D., Professor of Biblical Theology and English Exegesis in Vanderbilt University, has written a book on *Paul's Doctrine of Redemption* (Macmillan; 5s. 6d. net). His studies in the Pauline theology have brought him to the following positions:

'(1) Paul had a dualistic philosophy, according to which two opposing cosmic forces, God and Satan, were arrayed against each other in a struggle for the control of the universe.

'(2) The history of the cosmos was divided into two periods, or ages, "the present age" and the "coming age." During "the present age," Satan and his hosts ruled the world. But "the present age" is reaching its end, and "the coming age" is just about to be ushered in. With "the coming age" the rule of Satan ceases, and the rule of God will be supreme.

'(3) Man became involved in the cosmic struggle between God and Satan, through his progenitor, Adam, who, because of his disobedience to God, passed under the control of Sin and Death, carrying along with him his entire progeny, who ever since have suffered countless misfortunes and afflictions in this life and stand doomed to eternal destruction.

'(4) God in His love has provided for man a way of escape from this hopeless condition, and a complete transformation, in which he attains to God's own likeness and to a participation in His functions as ruler and judge of the universe. This rescue and transformation Paul designates in several ways, but chiefly by the words salvation and redemption.'

Dr. Carré lays down these propositions in no dogmatic temper: he is ready for the discussion of them. One thing is clear. Recent eschatological work has compelled a revision of our knowledge of Paul's theology. Perhaps Dr. Carré shows the way we must take.

A very urgent necessity lies upon us all to do something for the protection of our young people in great cities—in cities great and small. Read Louise de Koven Bowen's *Safeguards for City*

*Youth* (Macmillan; 6s. 6d. net). Its revelations are only incidental; the object of the book is to suggest ways of meeting the evil and to encourage us to take our part in the business. But the revelations are awful. We must quote one of them.

'Less than two years ago Chicago was horrified by a very brutal murder committed by six young men and boys, apparently without any object, even that of petty theft, as the truck gardener whom they killed early one morning, as he was driving into the city, had in his possession but a few dollars which he vainly offered in exchange for his life.

'Four of the young men suffered the extreme penalty of the law, capital punishment. Two of them, brothers, were 24 and 21 years old, and another was less than 19. Two other boys, both under 17 years of age, who were associated with the crime were sent to the State Penitentiary. The boys confessed to the revolting crime, which was apparently without mitigating circumstances, and throughout the trial bore themselves with unbroken bravado; until confronted by the death sentence, they exhibited no remorse.

'Although a protest was made by many citizens against the brutalizing effect upon the community of such a wholesale execution, and although these citizens added to the usual arguments against capital punishment the plea that many states had abolished it for minors even when retaining it for adults, it was evident that public sentiment as a whole upheld the drastic punishment.

'At that time, however, the whole subject of the "juvenile offender" came up for discussion in Chicago, and many conditions were discovered which stirred a careless city to a new sense of compunction. When an experienced settlement worker visited the homes of all the young men and boys involved in the crime, she discovered that all but one of them had been born in the old country and brought to America when quite young; the parents were labouring people without education or privilege; the fathers were absorbed in the dreary grind of earning food and shelter for their large families in this new land where work is none too plentiful and where there are so many problems for the immigrant; the mothers were absorbed in the care of their younger children. One mother said, "I have had fourteen children and have had no life outside my kitchen. You see how that is. How could I see where my boy was going?" All



of the mothers admitted that they asked no questions about the work their boys were doing, nor the conditions under which it was done, whether they found the work congenial or distasteful. The only question was, "How much money on Saturday?" The father of two of the boys said, less than a week before the day set for the execution, "I don't care what they do with them; they may hang them or shoot them; it is nothing to me." On being asked how he, the father, could speak so brutally of his own sons, he answered, with a shrug of his shoulders, "Neither of those boys ever brought home a penny."

It is that last sentence that is the revelation. Could anything be more appalling? Well, we have here an opportunity, read the book, and then—

Messrs. Methuen find that there is still a market for Sir Oliver Lodge's *Reason and Belief*, and they have issued a cheap edition (1s. net). It is the most literary of all Sir Oliver Lodge's books, and the more likely on that account to last.

The title of Mr. Carveth Read's book on logic—*Logic Deductive and Inductive* (Moring; 6s.)—inevitably recalls the work of Professor Bain on which many of us cut our logical teeth. And it is an appropriate recollection. For Mr. Read is of the school of Mill and Bain, as he frankly acknowledges in his preface, and as much more than the title of his book makes evident. It is the method that is still taught in at least one of the Scottish Universities, and that it has its supporters elsewhere there is the best evidence in the fact that a reprint of this book has been called for every year. Mr. Read has now read it all over again and revised it as he read. He has found it necessary to rewrite some passages and to add some new sections. This is the fourth edition. It is an excellent college book, made more serviceable than ever and brought into touch with the latest study of its subject.

Messrs. Nisbet have issued *The Church Directory and Almanack* for 1915 (2s. 6d. net), together with *The Church Pulpit Year Book* (2s. net). We love value for our money even in books: there is no better value to be had than the *Directory and Almanack*. It was nothing short of a revolution in Directories. Before, they were the most ex-

pensive of books, a luxury best done without; this Directory is now a necessity for everybody and within everybody's easy reach.

The Directory is a little thicker than before; the Year Book is a little thinner. The sermons are more condensed. But there are illustrations at the end of every sermon.

The Rev. C. F. Hogg and the Rev. W. E. Vine, M.A., both already known as expositors of the Word, have agreed to edit together *The Epistles of Paul the Apostle to the Thessalonians*, and their exposition has been published in Glasgow in a handsome volume by Messrs. Pickering & Inglis (3s. 6d. net). It is a verbal exposition. The editors hold with Westcott, who said, 'That since it had pleased God to reveal His mind to men through the medium of words he intended to devote his life to their study.' They also have determined to devote their lives to the study of the words of the Bible. This is the value of the exposition. Every word is examined with great care and thoroughness. In most cases all the examples of its use in the New Testament are given. And we are able to see for ourselves what is most likely to be its meaning even in the most difficult passages. Good instances are the words for 'sanctification' (on 1 Th 4<sup>8</sup>) and 'light' (on 1 Th 5<sup>5</sup>). Perhaps we had best quote the note on 'light.' Better than any criticism it will reveal the editor's method and capacity. The phrase is 'sons of light.'

'Primarily light is a luminous emanation, probably of force, from certain bodies, which enables the eye to discern form and colour. Light requires an organ adapted for its reception, Matt. 6<sup>22</sup>. Where the eye is absent, or where it has become impaired from any cause, light is useless. Man, naturally, is incapable of receiving spiritual light inasmuch as he lacks the capacity for spiritual things, 1 Cor. 2<sup>14</sup>. Hence believers are called "sons of light," not merely because they have received a revelation from God, but because in the New Birth they have received the spiritual capacity for it.

'Apart from natural phenomena, light is used in Scripture of—

- a. The glory of God's dwelling place, 1 Tim. 6<sup>16</sup>;
- b. The nature of God, 1 John 1<sup>5</sup>;
- c. The impartiality of God, Jas. 1<sup>17</sup>;
- d. The favour of God, Ps. 4<sup>6</sup>; of the King, Prov. 16<sup>15</sup>; of an influential man, Job 29<sup>24</sup>;

e. God, as the illuminator of His people, Isa. 60<sup>19, 20</sup>;

f. The Lord Jesus as the illuminator of men, John 8<sup>12</sup>, Acts 13<sup>47</sup>;

g. The illuminating power of the Scriptures, Ps. 119<sup>105</sup>; and of the judgments and commandments of God, Isa. 51<sup>4</sup>, Prov. 6<sup>23</sup>, cp. Ps. 43<sup>2</sup>;

h. The guidance of God, Job 29<sup>3</sup>, Ps. 112<sup>4</sup>, Isa. 50<sup>10</sup>; and, ironically, of the guidance of man, Rom. 2<sup>19</sup>;

i. Salvation, 1 Pet. 2<sup>9</sup>;

j. Righteousness, Rom. 13<sup>12</sup>, 2 Cor. 11<sup>14, 15</sup>, 1 John 2<sup>9, 10</sup>;

k. Witness for God, Matt. 5<sup>14, 16</sup>;

l. Prosperity and general well-being, Esther 8<sup>16</sup>, Job 18<sup>18</sup>, Isa. 58<sup>8-10</sup>.

Another biography has been written of W. T. Stead. And yet this is not the final and authoritative biography. But it is right well written. The greater part of it is occupied with Stead's spiritualistic experiences, the author, Miss Edith K. Harper, having been his secretary and co-worker in that part of his many activities. But Miss Harper can write, and those who are not interested in Stead the Spiritualist will enjoy much of this book. Miss Harper can write not only sympathetically but quite memorably. Wherever she got her style, it is almost as incisive as Stead's own, and her ear is as sensitive to the rhythm of prose.

One of the excellent things which she brings out of the storehouse of her memory is Stead's wonderful belief in the efficacy of prayer. 'He seemed,' she says in one place, 'as though perpetually sustained by some unfailing source of energy that hurled him headlong through existence, as on some great Adventure. This he expressed as being "switched on to the Power-House of the Universe," and he maintained that it was "up to every one" to be thus switched-up simply by keeping the line of communication—prayer—open and in good working order every day.'

With this belief in the efficacy of prayer came trust in God's providence all round. 'Those who knew him best can recall how in some long-drawn-out tangle of perplexity, when light seemed for the moment withdrawn, there were "lions in the path," and in the press of conflict it would seem that the Guiding Will had been strangely inexorable, even

strangely hard, how those clear, far-seeing blue eyes—which saw so deeply and so tenderly into the problems and mysteries of existence—would look for just a moment, with a quick, half-puzzled second glance, as though to be quite sure of having grasped the stern significance aright; then the old calm serenity would return, the loving trust, the unquenchable faith—nay, the *certainly* that "His 'best' is better for us than our own can ever be," and that to belong to the Great All-Wise, All-Loving Father, just to be used by Him as a humble instrument for his own inscrutable purposes, is the only possible rule of life. There is no describing the effect of seeing this constant attitude of sweet, unshakable trust, lived out daily before one's eyes, in the midst of the most pressing of the world's affairs. To many it was the most lovable, the most touching trait in his character.'

The title is *Stead: The Man* (Rider; 7s. 6d. net).

That wonderful book of 'deep sea trials and gospel triumphs,' *Norward of the Dogger*, by Mr. E. J. Mather, has been issued by Messrs. Simpkin at the price of one shilling net. This is its forty-second thousand. Give it ten times that circulation.

The Rev. G. A. Tindall, B.A., has published a volume containing *Plain and Practical Lessons for Confirmation Candidates and Others* (Elliot Stock; 2s. 6d. net).

The *Short Studies on Bible Subjects* of Mr. William Dale, F.S.A., F.G.S. (Elliot Stock; 2s. 6d. net), are sermons. They are sermons with a sense of service in them, the clear recognition that life is not in listening to sermons, but 'if ye know these things, blessed are ye if ye do them.' Yet there is exposition. There is this exposition of a verse in the story of Lot, taken from *The Times* for March 29, 1910—

"Come round to the port side." There, that's Pelé.' Pelé—it looks innocent enough, the full outline of the mountain clear-cut against the sky, the cone truncated as sharply as the top of an egg which has been sliced with a knife. In the awful moment on the 8th May, 1902, when the cap of the mountain lifted before the blast of flame swept down on the city and on the shore, the masts and funnels of ships that lay off shore were lifted off by the mere concussion. In the long, curved line



of the bay before us is St. Pierre, the town of sleep, the city of the dead.

'Before us as we land lies the wide, paved street which runs along the water-front. "And there," says the ship's officer who is my guide and counsellor, "was the wickedest spot in the whole West Indies. That row of houses pink and white to the left. The French nature, you know, away from the restraints of home, with the ignorance and docility of the blacks—it is a bad combination—and it is impossible not to remember, 'The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.'" There are legends told of blasphemous rites which were in progress when the fire from the Lord out of heaven was rained down, legends which may have grown up since. But there seems to have been good ground for that description, "the wickedest spot in the West Indies"; and of over 40,000 people who were presumably in the city at the time only one man escaped—a prisoner under sentence of death for murder, confined in a cell impervious to the flames—and he only escaped to die of the shock a few days later.'

When Jesus answered Mary, and said, 'Wist ye not that I must be about my Father's business?' what business did He speak of? The Rev. J. Frank Smith, D.D., answers with a book which he calls *My Father's Business and Mine* (Revell; 3s. 6d. net). The business was multifarious, he says, but all essential. It was to give life (the text of the sermon in which that form of the business is expounded being Jn 10<sup>10</sup>, 'I came that they may have life'). It was to do the will of God (the text, He 10<sup>7</sup>, 'Lo, I am come. . . to do thy will, O God'). In this way a series of sermons has been preached, linked together, and each on a great text of Scripture. And in the sermons there is much home truth and modern illustration.

The Lord's Prayer has been expounded in many ways. Has it ever before been expounded in direct reference to war? This is how the Right Rev. H. L. Paget, D.D., Bishop of Stepney, has gone through it, clause by clause, making each

clause tell us our duty in the present conflict. So, though the book is an exposition of the Lord's Prayer, he calls it *In the Day of Battle* (Longmans; 2s. 6d. net). He wrote the book at the request of the Bishop of London, and the Bishop of London says, 'It is just what I expected it to be. It is clear, pointed, and original.' And that testimony is true.

The Walter Scott Publishing Company have added another volume to their 'Great Writers' series. It is *Tennyson*, and its author is Mr. Arthur Turnbull (1s. net). We miss one thing, and miss it seriously—the usual grand bibliography at the end. Otherwise the book is most acceptable—a really fresh estimate of the most abundantly estimated author since Shakespeare.

Our Lord said, 'Go ye into all the world and make disciples of every creature, teaching them to observe all things whatsoever I have commanded you.' Have we missed the force of the words 'teaching them'? The Rev. Gerard Sampson, C.R., of the House of the Resurrection, Mirfield, thinks so; and he writes a book *In Praise of Teaching Missions, and How to Conduct them* (Wells Gardner; 1s. 6d. net).

The Rev. J. Stuart Holden, M.A., has gone through the Gospels, choosing a phrase here and a sentence there and explaining what they mean. The phrases and sentences are not chosen for explanation because of their difficulty, but because they are useful for edification. 'The purpose of this volume,' says its author, 'is to afford help in the daily gathering of the Manna to those who come to the Holy Word for spiritual sustenance and strength.' The title is *The Holy Gospels Opened* (Morgan & Scott; 2s. 6d. net).

The Rev. James M. Campbell has written a book on *The Place of Prayer in the Christian Religion* (Methodist Book Concern; 1s. net). It is not an original book, and it does not profess to be. There is room for an investigation of the place which Prayer has had in the Christian life of the centuries, but Mr. Campbell has not made it. He has been content to repeat in popular form what has very often been said already about the prayers of the New Testament, adding to that some sensible words on the various kinds of prayer

—private, silent, ejaculatory, family, social, public—and on the difficulty of maintaining habits of prayer in the present day. It is all pleasantly written and will be pleasantly read.

The gift of speaking to men is rather more common than the gift of speaking to children—probably because we all forget so soon. One of those who have the gift, and have it rather eminently, is the Rev. James Burns, M.A. This will be admitted at once by those who look into his new volume of 'Addresses to Men' entitled *Laws of the Upward Life* (Robert Scott; 2s. 6d. net). What are the laws of the Upward Life? They are Infection, Sacrifice, Recompense, Accommodation, Heredity, Influence, Competition, and Habit. Are we mistaken in finding a recollection here and there of the Rev. W. A. Gray's *Laws and Landmarks of the Spiritual Life*? There is nothing illegitimate. There is even the most legitimate competition with that book in memorable thought and arresting phrase.

Dr. Harvey Reeves Calkins describes himself as 'Stewardship Secretary in the Methodist Episcopal Church.' He is therefore a very proper person to write about *A Man and his Money* (Methodist Book Concern; \$1 net). There is a great deal that he feels able to say about a man and his money, and some of those who read his book in manuscript told him that he ought to say it all, making the book much larger. But he has given himself to one aspect, and one only, of the great money question, the aspect of stewardship. He writes as a Christian to Christians. Much of our cherished conception of the use of money is entirely pagan, he says. He would have us eliminate the paganism, and recognize that every penny we possess is the Lord's, whose stewards we are and nothing more. The idea is not new, but where will you find it carried into all the relationships of life as it is carried here? Where will you find the mischief of the misuse of money set forth with so great picturesqueness of American language? Where will you find the real value of

a penny brought home to you with such sincere and sensible insistence?

The Yattendon Hymnal has a history. It was originally issued in instalments of 40 pages, containing 25 hymns each, and was completed in 1899, and published in that year by Mr. Frowde at 20s. Its price is now 30s. net, and it is obtained only from Mr. Blackwell. The music and the words were afterwards issued separately. A black-letter edition of the hymns was afterwards issued from Dr. Daniel's press, limited to 150 copies, and is now out of print. The Word-book has just been republished under the title of *The Small Hymn-Book* (Blackwell; 2s. 6d. net).

A new edition has been issued of *Pro Fide: 'A Defence of Natural and Revealed Religion,'* by the Rev. Charles Harris, D.D. (Murray; 10s. 6d. net). It is 'a new and augmented edition, brought up to date, with fuller discussion of the Bodily Resurrection, the Virgin Birth, and Modernism; and with the Bibliographies rewritten throughout.'

Surely Dr. Harris is more conservative than he was in the first edition. That he was conspicuously so then, no one said. He is conspicuously so now. But whether it is that theology has moved forward (with Dr. Sanday) while Dr. Harris has stood still, or that Dr. Harris, like other men, is growing more conservative as he grows older, it is hard to tell. Certainly he is conservative in this edition and throws himself whole-heartedly on the side of the Bishop of Zanzibar with his unexpected attack on Modernism. He says that 'Modernism has few friends (at any rate among attached members of the Church) *outside purely academical circles.*' But that is rather a startling exception. Inside purely academical circles most of our scholars are found, the men who have given themselves most thoroughly to the study of these questions.

The new edition does actually bring the book up to date in all its departments. Dr. Harris knows what the theologians are doing all over the wide world.



## A Study in the Synoptic Problem.

BY THE VEN. WILLOUGHBY C. ALLEN, M.A., PRINCIPAL OF EGERTON HALL, AND  
ARCHDEACON OF MANCHESTER.

THE literary relationship of Mt 11<sup>2-19</sup> to Lk 7<sup>18-35</sup> is a very complex problem in literary criticism. In Mt 11<sup>2-11, 16-19</sup> we have two blocks of matter to which Lk 7<sup>18-28, 31-35</sup> are parallel. But the connecting links, namely, Mt 11<sup>12-15</sup> and Lk 7<sup>29, 30</sup> are totally different. St. Matthew has ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάξουσιν αὐτήν. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφῆτευσαν. καὶ εἰ θέλετε δέξασθαι, οὗτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. ὁ ἔχων ὦτα ἀκούειν ἀκονέτω, whilst St. Luke has καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν. βαπτισθέντες τὸ βάπτισμα Ἰωάννου. οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς. μὴ βαπτισθέντες ὑπ' αὐτοῦ.

Now we might explain these facts in more than one way. *E.g.* A, it might be supposed that the whole section as it is found in St. Matthew is taken from Q, or, as I should prefer to say, from the Matthean Logia. In that case St. Luke would have taken some offence to vv.<sup>12-14</sup>, and indeed they are very difficult, and substituted for them a comment (Lk 7<sup>29, 30</sup>).

Or B, we might suppose that the two blocks (Mt 11<sup>2-11, 16-19</sup>) stood either as one connected whole, or as two independent sections, in the Logia, and that the editor has either inserted into the one discourse other sayings (vv.<sup>12-15</sup>) which stood elsewhere in the Logia, or has taken these sayings in order to serve as a connecting link between the two independent blocks. In either case he has done what he frequently does, namely, combine sayings of a detached kind, in this case vv.<sup>12-14</sup>, with larger blocks of discourse, in this case vv.<sup>2-11, 16-19</sup>.

That B is right is probably proved by the fact that St. Luke has a parallel to Mt 11<sup>12, 13</sup> in chap. 16<sup>16</sup>, ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου. ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτήν βιάζεται. Since these words stand in quite a different connexion from that of St. Matthew, it is probable that in the source, or sources, lying behind the two Gospels, they were not connected with Mt 11<sup>2-11, 16-19</sup>, but were detached fragments.

But if B is right, how are we to explain the fact that working quite independently it should have occurred to St. Luke to do what the editor of the First Gospel has done, namely, either insert into a long section from his source a comment, or connect two different sections of his source with a comment? In the first case, why put in a comment at exactly the same place as the editor of the First Gospel? In the second case, why connect two sections with a comment at all? Indeed, how should two writers independently hit upon the idea of combining these same two sections?

There remain therefore the problems—(1) How explain the occurrence of Mt 11<sup>12-15</sup> and Lk 7<sup>29-30</sup> at the same place in a discourse which must ultimately have come from a source common to the two Gospels? (2) What is the relationship between Mt 11<sup>12, 13</sup> and Lk 16<sup>16</sup>?

The answer to both these questions is, I believe, to be found in the fact that St. Luke was acquainted with the First Gospel.

He probably had before him chap. 11 of St. Matthew, and also a parallel account in another Greek source also ultimately derived from the Logia. In rewriting the section for his Gospel he might have followed this second account, but he notices or remembers that in the First Gospel after the words, 'he that is less in the kingdom of heaven is greater than he,' there occur the words of Mt 11<sup>12, 13</sup>. He found these words very difficult, as do modern commentators, and he substitutes for them a comment which he conceived would reproduce their general tenor. 'The kingdom of heaven is taken by violence' when those who might be supposed to have no right to it, 'the tax-collectors and the common people' (cf. Jn 7<sup>49</sup>, 'this multitude that knoweth not the law are accursed'), laid claim to it by submitting to John's baptism, whilst those who believed that they alone had a right to the kingdom, the lawyers and the Pharisees, refused his baptism.

Somewhat later St. Luke found in his saying source a secondary form of the saying which he has thus obliterated by a comment. This he placed at 16<sup>16</sup>. We may suppose that this saying

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was either very similarly worded to that of Mt 11<sup>12, 13</sup>, or that it had already been paraphrased into much the same form as that in which St. Luke gives it. In either case the paraphraser, whether St. Luke or some one before him, has recognized that St. Matthew's words are very obscure, and that the ultimate saying that lies behind them conveyed the sense that the 'kingdom of heaven' had burst its supposed limits as confined to law-abiding Jews, or was being seized by others than those who regarded themselves as the rightful inheritors of it, and was now being made accessible to others, it was being 'preached,' and 'every one,' *i.e.* not merely the law-abiding Jew, 'was forcing his way' into it.

If what has been said is upon the right lines, then we have an answer to our first question. Mt 11<sup>12-14</sup> and Lk 7<sup>29, 30</sup> occur at the same place in a discourse, not because they have been placed there independently by the two Gospel writers, but because the verse in St. Luke is a commentary upon the verses in St. Matthew. That St. Luke should have been acquainted with the First Gospel is *a priori* probable. That he does not anywhere directly betray his knowledge of it has led to the common supposition of critics that he had not seen it. But why should he make much use of, or directly borrow from, every Gospel book with which he was acquainted? Supposing that the purpose and general point of view was quite other than his own, then he would naturally not make frequent use of it. I have tried to show that in the case under discussion he knew and commented upon the First Gospel, and there are one or two other passages where the explanation of words found in both Gospels by the suggestion that St. Luke had seen the First Gospel is at least as probable as any other. Such are Mt 7<sup>28</sup>=Lk 7<sup>1</sup> and Mt 21<sup>43, 44</sup>=Lk 20<sup>18</sup>. On these see the *Commentary on St. Matthew* in the 'International Critical Commentary,' pp. 73 and 233.

We may now consider our second problem. What is the relationship between Mt 11<sup>12, 13</sup> and Lk 16<sup>16</sup>? That St. Matthew drew the saying from

his discourse (the Matthean Logia?) is probable. That the words in St. Luke come also ultimately from this source, but probably through another medium than the Greek translation used by the editor of the First Gospel, is very likely. I believe that the saying in the original Aramaic form was a rather obscurely expressed one, but that it might have been translated 'the kingdom of heaven is being burst through, and law-breakers are seizing it.' The sense of this was that Jesus in His preaching was opening the kingdom of heaven to others than the orthodox Pharisaic Jew. I will not here discuss the Aramaic root lying behind *βιάζεται*, *βιασται*, but may refer to an article by Dr. Marshall in the *Critical Review*, vi. 48. The Aramaic root which lies behind would, as Dr. Marshall shows, suggest violent persons of a special kind, *i.e.* persons who broke through the fence of the Law, and did not duly observe it, such persons as the tax-collectors and sinners who are so often referred to in the Gospels. Indeed, I think it possible that this Aramaic word has usually been rendered in our Gospels 'sinners.' Compare St. Paul's use of *ἁμαρτωλός* as applicable to himself and St. Peter when they threw over the Law for faith in Christ, and his denial of the applicability of the term to himself and St. Peter whilst they remained faithful to the Law (Gal 2<sup>15-17</sup>). Compare also the equation of *ἁμαρτωλός* (Lk 6<sup>32, 33</sup>) with *τελώνης* (Mt 5<sup>46</sup>) and *ἔθνικός* (Mt 5<sup>47</sup>).

If something like this was the meaning of the Aramaic saying, the editor of the First Gospel has obscured, probably intentionally, the meaning. For in his rendering the special application to the opening of the kingdom of heaven to the unorthodox and outcast is, if not lost, at least obscured by the fact that his Greek does not immediately suggest this to a Greek reader. The translator who lies behind St. Luke's version has seen the meaning of the words. He feels that mere translation will not bring out their significance, and so he paraphrases. 'The kingdom is burst open' when it is preached to all men without condition or limitation, and when 'all press into it.'



# The Great Text Commentary.

## THE GREAT TEXTS OF ROMANS.

ROMANS VII. 24, 25.

O wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord.

1. THE experience which St. Paul describes in this chapter is probably personal, something through which he himself had passed. It is true that sometimes, as in his Epistle to the Corinthians, he speaks of himself while he really denotes others. As he says, 'Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes.' But in the present instance he had no motive for adopting this device. And the vivid lights and shadows which now brighten and now darken his description, the expressive touches which disclose so much of the writer's personality, the tragic earnestness of it all, seem to demonstrate that we have here an excerpt from the Apostle's autobiography, the history of his own spiritual conflict.

2. But here arises a question which has been very stoutly debated: Is Paul describing his Christian or his pre-Christian experience? It is easy to find forcible arguments on both sides. But, as Dr. Denney has well said: 'The much discussed question, whether the subject of this passage is the unregenerate or the regenerate self, is hardly real. The distinction in its absolute form belongs to doctrine, not to experience. No one could have written the passage but a Christian; it is the experience of the unregenerate, we may say, but seen through regenerate eyes, interpreted in a regenerate mind. It is the Apostle's spiritual history, but universalised.' This, then, is St. Paul's confession. As compared with the confessions of Augustine and Bunyan and others it is unique for its sincerity, and self-knowledge, and spiritual insight, and power.

A by no means incompetent judge has declared his own conviction that this seventh chapter of Romans is 'most certainly the most terrible tragedy in all literature, ancient or modern, sacred or profane.' 'Set beside the seventh of the Romans,' he says, 'all your so-called great tragedies—your Macbeths, your Hamlets, your Lears, your Othellos—are all but so many stage-plays; so much sound and fury, signifying next to nothing when set alongside this awful

tragedy of sin. . . . The seventh of the Romans should always be printed in letters of blood. Here are passions. Here are terror and pity. Here heaven and hell meet, as nowhere else in heaven or hell; and that, too, for their last grapple together for the everlasting possession of that immortal soul, till you have a tragedy indeed; beside which there is no other tragedy.<sup>1</sup>

### I.

#### ST. PAUL'S DISCOVERY.

It was not the intention of the Apostle to relate in chronological order the various phases of his experience. He refers now to one, now to another, as they recur to him, without any attempt to classify them, or to show the sequence which linked them together. It is, therefore, only in a rough way that it is possible to trace the successive stages of it. But it is not difficult to disentangle his rapid transitions of thought and to see that he made three discoveries.

1. The first was *the reality of sin*. Through the working of the Law in his heart, sin revived, and it appeared in its true colours as sin. How natural is the tendency of the human heart to excuse sin; to regard it not as sin at all, but only as weakness, or quite venial—a peccadillo, neither disapproved of God nor worth troubling oneself about. Even writers of high moral tone like Matthew Arnold speak of it as mere infirmity, or ascribe it to defects of blood—a standpoint which is in sharp contrast to that which St. Paul took and which has been taken almost without exception by Christian thinkers. No discovery is more radical than that wrong-doing is sin against God, not merely injurious to the offender or to others implicated in his acts, but an affront to the majesty of heaven. The ancient saints thus regarded their transgressions, especially the psalmists who poured out their heart-felt confessions; but none saw it more clearly, or had deeper views of it, than the Apostle Paul, who counted himself the chief of sinners.

2. Again, the Apostle, through the Law, discovered *the exceeding sinfulness of sin*: 'that

<sup>1</sup> J. H. Jowett, *The Transfigured Church*, 107.

sin,' he writes, 'by the commandment might become exceeding sinful.' While he ascribes this discovery to the Law in its holiness and purity, he owed it chiefly to the Cross of Christ. He was reading his past experience from the standpoint of the gospel. It was in Christ, not under the Law, that he attained to adequate views of what sin is in its spirit, and what it led to when wicked men under its influence crucified the Lord of life and glory. And it is ever at the Cross that these profound impressions are produced.

3. He discovered, also, that *sin had a deep root in his sinful self*. He had not only committed sinful acts, but he had a sinful heart, which made the case more desperate. He became conscious of an inward schism, 'a law in his members, warring against the law of his mind.' In him, as in us all, there was a higher and a lower self, and the lower self had gained ascendancy, and had brought him into captivity. He spoke of himself as though composed of two separate and opposite personalities. Xenophon mentions a certain Persian who said of himself, 'Certainly I must have two souls, for plainly it is not one and the same which is both evil and good, and at the same time wishes to do a thing and not to do it. Plainly, then, there are two souls; and when the good one prevails, then it does good, and when the evil one prevails, then it does evil.' In some such way St. Paul seems to be speaking of himself. He tells us that the good he would—that is, willed or determined to do—he did not; but that the evil he willed or determined not to do, that he did. He then explains that this state of things was owing to two opposite natures or laws in him, one good and the other bad, which were, so to speak, like two persons of opposite characters. The one he calls 'I,' which is the good nature or the good person; the other he calls 'sin,' or the law of sin,' which is the bad nature or bad person.

We have most of us read Stevenson's thrilling book in which this thought is worked into a story—the story of a man with two names, living in two different spheres as opposite to each other as light and darkness. And the power of the story, apart from the graphic way in which the conception is developed, is derived from the fact that it awakens a response in the reader and compels him to say to himself, 'Thou art the man.' Without intentional or conscious hypocrisy, there is contrariety between our better and our lower nature which is answerable for many glaring inconsistencies.

## II.

### HIS MISERY.

#### 'O wretched man that I am!'

1. St. Paul may be thought by some to be here describing himself in figure for others; but, if so, we may drop the disguise and treat the words as revealing his personal experience. Why was he wretched? It was not through a harrowing fear of consequences, either near or remote, a looking for of judgment and fiery indignation. Not that, but the slings and arrows of an accusing conscience enlightened by the Spirit of God. It was the hell, not of future punishment, but of wrong-doing, the sense of God's displeasure, the hidings of God's face, the self-loathing of an awakening soul—this it was that cast its awful shadow over his spirit, and extorted the cry, 'O wretched man that I am!'

That nothing in life gives a man so much trouble as himself is generally allowed. In this sense, better than in any other, the old saying holds good, that a man's foes are they of his own household. To be wounded in the house of friends is distressing, but to be beaten down and baffled by the persistent refusal of our own heart to submit to discipline, to find faults still surviving in vigour and cropping out unexpectedly after the efforts of years to subdue them, is amongst the saddest of mortal experiences. No one is spared from this universal lot, yet fellowship therein brings no comfort. It is the standing background of every life, but no familiarity and no degree of repetition make it tolerable. Such seemingly helpless captivity under the law of sin may well provoke the hopeless groan, 'O wretched man that I am! who shall deliver me out of the body of this death?'

In Christian experience, however, such despondency can never be more than a passing mood. The proper attitude for a soul, against which the battle seems to be going is, 'When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me' (Mic 7<sup>8</sup>).<sup>1</sup>

2. But many men, and women too, who are wretched to-day are so from a far different cause. It is not the hell of an accusing conscience that disturbs them, but the hell of ill-success, or loss, or some effects of sin.

The word Hell is still frequently in use among the English people; but I could not without difficulty ascertain what they meant by it. Hell generally signifies the Infinite Terror, the thing a man is infinitely afraid of, and shudders and shrinks from, struggling with his whole soul to escape from it. There is a Hell therefore, if you will consider, which accompanies man, in all stages of his history, and religious or other development: but the Hells of men and

<sup>1</sup> Dr. Waddy Moss.



Peoples differ notably. With Christians it is the infinite terror of being found guilty before the Just Judge. . . . And now what is it, if you pierce through his Cants, his oft-repeated Hearsays, what he calls his Worships, and so forth, —what is it that the modern English soul does, in very truth, dread infinitely, and contemplate with entire despair? What *is* his Hell, after all these reputable, oft-repeated Hearsays, what is it? With hesitation, with astonishment, I pronounce it to be: The terror of 'Not succeeding,' of not making money, fame, or some other figure in the world,—chiefly of not making money! Is not that a somewhat singular Hell?<sup>1</sup>

### III.

#### HIS HELPLESSNESS.

**'Who shall deliver me out of the body of this death?'**

1. It is when the imperative of duty, the voice of conscience, begins to make itself heard, when the degradation and misery, the shame and guilt of a life of sensuality or self-indulgence begin to be felt, and the moral will is roused to assert itself—it is then, in the effort to be free, to escape from spiritual bondage, that we become aware of the fatal strength of the power that masters us. For it is to be remarked that at the stage indicated in the text the conflict is always an unequal one.

If the will were simply an unbiassed umpire between contending claimants, between the right and the pleasant, between the lower or carnal and the higher or spiritual nature, the conflict would be waged on equal terms and the issue at worst uncertain. But it is not so. The life of impulse long precedes the other and claims, so to speak, a prescriptive right to rule. When the struggle comes, the will is no impartial arbiter. A thousand acts of selfish indulgence have woven themselves into its very essence and given it an evil bias against the unfamiliar demands of duty. No wonder then, in such circumstances,—with emotion, passion, inclination, and the ingrained force of habit on the one side, and only the authoritative voice of a law we respect and fear but have not learnt to love on the other,—that the endeavour after a better life should issue only in a profound and painful sense of impotence and baffled service.

The agitation which such a state of mind involves has often found a poetic expression for itself, as in many of the

hymns used in Public Worship; or, for example, in the following lines:

How to sate the deep sin-sorrow waked with each return-  
ing morrow,  
As the longing after Right yields to Evil's matchless  
might,  
While the throned Self is speeding downwards to the  
Fiend's onleading,  
Deaf to warning voice, or heeding as a dreamer to the  
cries,  
Phantomlike, that call Arise!

Father, ah! my soul is dreary, chilled my hopes, my feet  
way-weary;  
And o'ermatched in the sore strife, though I know the  
way of life,  
Yet my resolutions fail me, and my will can but bewail  
me,  
And my night is cold and starless, and no gleams of  
rising morn  
O'er the eastern clouds are borne.<sup>2</sup>

2. One peculiarity of this experience is that it compels us to look away from self, upward to God. Speak to a man under this consciousness of the power of sin and the weakness of his own nature to resist—speak to him about finding help to resist, through studying the laws of that nature of which he is himself a part, and through exercising that will, whose feebleness appals him, and you mock him, as if you spoke to a man in a raging fever of the necessity of studying his own temperament and constitution, and of the duty of keeping himself cool. He would do it were the fever not burning in his veins. What is wanted in either case is help from without—from some source of life, and health, and energy, outside himself—from some one 'mighty to save,' who should restore the wasted strength from his own fountains of life—who should say to the internal conflict 'Peace, be still.'

In a letter to Alexander Cunningham, Robert Burns wrote:

'There are two great pillars that bear us up amid the wreck of misfortune and misery. The one is composed of a certain noble, stubborn something in man, known by the name of courage, fortitude, magnanimity. The other is made up of those feelings and sentiments which, however the sceptic may deny them or the enthusiast may disfigure them, are yet, I am convinced, original and component parts of the human soul, those senses of the mind—if I may be allowed the expression—which connect us with and link us to those awful, obscure realities: an all-powerful and equally beneficent God, and a world to come, beyond death and the grave.'

<sup>1</sup> Carlyle, *Past and Present*, 125.

<sup>2</sup> J. H. Moulton, *Visions of Sin*, 219.

3. The consciousness of sin is so far a universal fact of human nature that, if any one of us is without it, it is because of some disease, a defect in his own mind. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.' The conviction of sin may be stifled within us, it is so stifled every day; and yet it is universal. As light is universal, although some may shut their eyes close and admit none of it, so is the consciousness of sin universal, although many believe that they have got rid of it altogether. For this very absence of conviction only proves the incompleteness of their nature. They deceive themselves, and the truth is not in them. They have lost the feeling of sin that was given them as a safeguard. It burns them like a fire; but their skin has lost all sensation. They are sleeping steeped in cold mists and poisonous dews, but they know not the poison because they are asleep. Yet fire burns, and poison destroys, not the less when the senses, which are sentinels against them, desert their posts.

Every man whose nature is complete, and awake, and active, knows that there is such a thing as sin, and that he is a partaker in it. The man who has tried for a quarter of a century to pare off from his mind all that does not minister to one chosen worldly pursuit will be able to deny that he is convinced of sin. But you appeal from such maimed and crippled spirits to the general sense of more complete minds. And the result is the admission that there is a better law, which our conscience admits the authority of, warring against the law of pride and self-will and appetite within us, and that the worse prevails against the better, and that the sense of guilt accompanies that wrong decision in every case. So then the sense of sin is not something abnormal, exceptional, that begins in superstition and mental depression, and is kept up by religious teachers by artificial means; it is the fair and natural result of facts. We know the better way, we choose the worse, and we are ashamed of it; these are three plain facts, which contain all that we contend for. Not those who sorrow for sin are deceiving themselves, but those who deny its existence.

4. These two natures will never cease to struggle so long as we are in this world. The old nature will never give up; it will never cry truce, it will never ask for a treaty to be made between the two. It will always strike as often as it can. When it lies still it will only be preparing for some future battle. The battle of Christian with Apollyon lasted three hours; but the battle of Christian with himself lasted all the way from the Wicket-gate to the River Jordan. The enemy within can never be driven out while we are here. Satan may sometimes be absent from us, and get such a defeat that he is glad to go howling back to his den, but the old Adam abideth with us from the first even to the last. He was with us when we first believed in Jesus, and long ere that, and he will be with us till that moment when we shall leave our bones in the grave, our fears in the Jordan, and our sins in oblivion. So it is ours ever to keep our eyes fixed, as Paul did, upon the Christ of God, and daily we shall receive of His fulness, grace upon grace.

My faith burns low, my hope burns low,  
Only my heart's desire cries out in me  
By the deep thunder of its want and woe,  
Cries out to Thee.

Lord, Thou art Life, tho' I be dead,  
Love's Fire Thou art, however cold I be;  
Nor heaven have I, nor place to lay my head,  
Nor home, but Thee.<sup>1</sup>

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<sup>1</sup> Christina G. Rossetti.



## The Excavations at Babylon.<sup>1</sup>

BY THE REV. JAMES BAIKIE, EDINBURGH.

ENGLISH readers have now the opportunity of studying Dr. Koldewey's own account of the excavations which he has carried on at Babylon since 1899. The results of fourteen years' hard work are gathered up into a volume of 335 pages, as lavishly illustrated as the most exacting could desire; the translation is fluent and readable; and the publishers have given the book every chance by the way in which they have produced it. Until further excavations bring new facts to light, this must stand for our knowledge of Babylon; and even then the volume will still be indispensable as the record of a most important stage in the growth of information.

Yet withal there can be no question that the result of so much patient labour is somewhat disappointing. The blame does not lie with Dr. Koldewey, save in one particular, to be referred to later. It lies first with Sennacherib, whose methods of dealing with recalcitrant cities were of a thoroughness which might earn the approval even of the German Great Staff, and who made an example of Babylon in 689 B.C.; next, with the various conquerors who since the days of Nabuna'id have devastated the town; last, with the native brick-diggers who, for many years, have made the mounds of Babel a quarry. It is fairly certain that nothing of importance has escaped the explorers in the portion of the ruins with which they have dealt—after all, only a half of the total area; the things were not there to find—that is where the disappointment comes in. Particularly is this the case with regard to objects of artistic interest. It is scarcely credible that a site so extensive, occupied for so long by such a race, should have yielded nothing more than the pitiful fragments which are all that have rewarded the explorer's efforts. The work once was there, for the decoration of certain parts of the Southern Citadel is undeniably good, though not so brilliant as one would have expected; but the process of destruction has been carried out with a thoroughness which has left next to nothing for even the most patient investigator.

The area of ground recognized as having

certainly come within the enclosure of the great city, embraces five principal mounds—Babil, on the extreme north of the site; the Kasr, in the centre; Amran-ibn-ali, on the south; with Merkes, a little east of the line between the Kasr and Amran; and Homera still further to the east. In addition, the low-lying area known as Sachn, or the Pan, has proved of the utmost importance. Previous excavation under Layard, Oppert, and Rassam had accomplished very little; though Rassam's work in the southern part of the site yielded a multitude of business documents, particularly those of the great banking house of Egibi, and the precious Cyrus Cylinder describing the capture of the city. The sites, in particular, were in hopeless confusion, each explorer having his own fancy as to the location of the various buildings of historic fame. Koldewey's work, though admittedly only a beginning, has at least put an end to some of this uncertainty, and certain of the points which have long been in dispute may now be regarded as settled—particularly the position of the Great Tower of Babel, and possibly also that of the Hanging Gardens, though here there is still uncertainty.

Herodotus' description of the vast enclosing wall of Babylon is familiar to all. The circuit of the walls, he says, was 180 stadia, the breadth of the wall 50 royal cubits, its height 200 cubits, while on the summit of the wall stood a number of buildings of one storey, leaving space before them for a four-horse chariot to turn on the wall. One hundred gates with brazen or bronze posts and leaves pierced this great *enceinte*, and an inner wall, not much inferior to the outer one, formed a second line of defence. Investigation shows that in some respects Herodotus was not so far out as has been supposed. His circuit, of course, is monstrosously exaggerated; in fact, it looks very much in this and in other instances as though the ancient writers had mistaken the measurement of the whole circumference for that of one side. Thus divided by four, most of the measurements would work out fairly well.

The outer wall of Babylon was a most formidable structure. The fosse was faced on its inner side

<sup>1</sup> *The Excavations at Babylon*. By Robert Koldewey (Macmillan; 21s. net).

by a wall of burnt brick 3·3 metres in thickness. Then came the main outer wall, also of burnt brick, and 7·8 metres thick, then an interval of 12 metres, and then an inner wall of crude brick, 7 metres thick. The 12-metre space between the two walls was filled in with brick rubble, so that the whole formed one tremendous structure over 80 feet in thickness. Not even the walls of Tiryns can compare with this. The inner wall had cavalier towers at intervals, which would show a single storey above the outer wall, just as Herodotus says, and the broad surface of the military road along the top quite bears out his statement as to the chariots. Koldewey remarks that two four-horse chariots could pass each other readily on the top of the wall. The height of this great wall of course remains unknown, and the estimate of Herodotus is no doubt an exaggeration; but in any case it must have been a stupendous and imposing defence.

Within the walls the main interest of the excavations gathers around two points—the Southern Citadel in the Kasr mound, and the Tower Etem-nanki and Temple Esagila in Sachn and the adjacent part of Amran. Up the midst of the great triangular area between the walls and the Euphrates, there runs the main artery of ancient Babylon, the Procession Street. The middle section of this noble roadway is paved with fine limestone blocks 1·05 metres square, while the side-walks are formed of 66-centimetre blocks of red breccia, veined with white, each block bearing upon one of its edges an inscription of Nebuchadnezzar. On either side the street is lined with lofty defence walls, so that it could be made a mere death-trap for hostile troops; and these walls are adorned with lions in low relief in enamelled brick. Half-way up the street the roadway is bestridden by the great Ishtar Gate, guarded by double towers adorned with enamelled reliefs of bulls and dragons. On the eastern side of this gate lay the Temple of Ninmach, on the western the great complex of the Southern Citadel. The *ensemble* of this gate, with its rows of gaily coloured creatures, its bronze lions and dragons, and the huge flanking temple and palace must have been magnificent.

A gate on the west side of Procession Street gives access to the first courtyard of Nebuchadnezzar's great palace of the Southern Citadel. Around the open space are many chambers

opening on the courtyard—probably, as Dr. Koldewey conjectures, offices of the administration. Multitudes of inscribed bricks here leave no doubt as to the building being Nebuchadnezzar's; but the explorer becomes almost pathetic in his complaint that the inscriptions are in all cases identical. 'Such numerous and monotonous repetitions are very vexatious for the explorer. He would be better pleased if the texts varied on the different bricks, and afforded him an opportunity of acquiring more details of building achievements, and their nomenclature and purpose. But this desire for information on the part of later scholars was evidently not foreseen by the king of Babylon.' It is Dr. Koldewey's opinion, at present, that this Southern Citadel occupies the site of the very earliest settlement, Babilu or Babilani, the Gate of God, or Gate of the Gods.

North of the first court stands the building which the explorer inclines to identify with the famous Hanging Gardens. It presents the remains of fourteen cells, which have been roofed with strong barrel-vaulting, while one of them still contains a remarkable triple-shafted well adapted for producing a continuous flow of water. Dr. Koldewey suggests that the Hanging Gardens were raised on this vaulting and watered from this well. If so, we must revise our ideas of their splendour. Strabo and Diodorus state that the quadrangle of the gardens measured 4 plethra, or about 120 metres on a side; the actual measure is 30 metres, again exactly one-fourth. The Hanging Gardens, therefore, if this building represents them, would compare rather unfavourably with the roof-garden of an average New York hotel.

Passing westwards, a fine oblong court of 53 metres by 60 gives access to the great throne-room of the Southern Palace, the stateliest chamber so far found in Babylon. It measures 52 metres in length by 17 in breadth. 'If any one,' says Dr. Koldewey, in one of his very scarce Scripture references, 'should desire to localize the scene of Belshazzar's eventful banquet, he can surely place it with complete accuracy in this immense room.' The decoration of this chamber is striking, and enough of it has fortunately been preserved to enable a good idea to be formed of its general effect. (It should be noticed that Figs. 64 and 80 have been transposed, and that it is Fig. 80 which really represents the decoration of the throne-room). The whole area around the



throne-room belongs to Nebuchadnezzar's Palace, west of which lies that of his father Nabopolassar. Within its walls there was discovered a remarkable burial of a person who had been adorned with golden ornaments and dressed in rich gold-spangled garments. The explorer conjectures that the body may be that of Nabopolassar himself.

Between Nabopolassar's palace and the former bed of the Euphrates stands the great river-wall which Dr. Koldewey would identify with the famous 'Imgur-Bel' of Babylon, the companion wall 'Nimitti-Bel,' being in his view the inner wall of the city, whose mound still runs parallel with Procession Street at some distance east of it. The identification of Imgur-Bel is certain from bricks *in situ*, bearing the following inscription: 'Nebuchadnezzar, King of Babylon, the exalted prince, the nourisher of Esagila and Ezida, son of Nabopolassar, King of Babylon am I. Since Nabopolassar, my father, my begetter, made Imgur-Bel, the great Dûr of Babylon, I, the fervent suppliant, worshipper of the Lord of lords, dug its fosses and raised its banks of asphalt and baked bricks mountain high.' In the case of the inner city-wall, the identification with Nimitti-Bel is not quite so certain, as the cylinder which gives it was not found *in situ*, and may refer to either of the double walls near which it lay.

Leaving aside the work at the principal Citadel, where excavation has scarcely done more than to indicate that there is much to be discovered, we turn to the zikurrat Etemenanki, 'the foundation-stone of Heaven and Earth,' the historic 'Tower of Babel,' whose ruins lie in the hollow called 'Sachn' or 'the Pan,' almost due south of the Kasr. Here we have an enormous enclosing wall of crude brick forming an almost perfect square. In the south-west angle of the enclosure rose a huge tower, whose core of burnt brick still survives, with a great ramp, or perhaps stairway, leading up to it from the southern side. The dimensions are gigantic. The enclosing wall measures on the east side 409 metres, and the core of the tower is 90 metres in length on a side. The peribolos wall is double, with chambers between the two components all round. On the east side, the great gate is bordered by two large buildings with open courtyards, apparently store-houses; while on the south the wall is lined with a range of large buildings which must have been priests' houses.

To the south of the enclosing wall stands the

great temple of Marduk, Esagila, whose identification is rendered certain by bricks of Esarhaddon, Ashurbanipal, and Nebuchadnezzar naming it. Here, then, is the whole complex of building described by Herodotus (i. 181-183). Etemenanki is what remains of his eight-staged tower; Esagila is the *κάτω νηός* in which stood the golden statue of 'Belus,' i.e. Marduk. Dr. Koldewey, however, questions very pronouncedly the general idea formed from Herodotus' description of the zikurrat as a stepped tower, formed of successive gradually diminishing storeys. 'He speaks,' says Dr. Koldewey, 'of eight towers standing one above another, but he does not say that each was smaller than the one below it. I myself desired to accept the general conception of stepped towers, but I know of no safe ground for such a conception.' The actual words of Herodotus are as follows: 'In the midst of this precinct is built a solid tower of one stade both in length and breadth, and on this tower rose another, and another upon that, to the number of eight.' The historian does not expressly state that the eight towers are arranged in successively diminishing stages; but surely that is the only possible construction. If Dr. Koldewey can find 'no safe ground' for such a conception, it may be suggested that no architect would find safe ground for the perpetration of such a monstrosity as a tower consisting of eight towers all of the same diameter, piled one upon the top of the other. The explorer should remember that Nebuchadnezzar was not building in days of steel-framed sky-scrapers. The probability is that the description of Herodotus is quite accurate, and that the universal deduction from it of a stepped tower is perfectly justified.

It is rather refreshing, however, to find Dr. Koldewey incidentally destroying another cherished illusion. He believes the summit of Etemenanki to have been used for purposes of astronomical observation, the reason for the choice of such an elevated position being the thickness of the Babylonian atmosphere! 'The greatly renowned clearness of the Babylonian sky is largely a fiction of European travellers, who are rarely accustomed to observe the night sky of Europe without the intervention of city lights.'

Space forbids more than a mention of the excavation of Epatutilla, the Temple of Ninib, whose foundation cylinders bear the name of Nabopolassar, and are of historic interest because

in their inscriptions Nabopolassar specifically claims to have broken the yoke of the Assyrians from off the neck of Babylon.

It was in the mound called Merkes, which apparently covered the remains of part of the business quarter of the city, that the excavators came upon the traces of the most ancient Babylon. At a very considerable depth were found tablets, mainly business documents, with an admixture of omen literature, dating from the time of the First Dynasty of Babylon, and bearing the names of the immediate successors of Hammurabi—Samsuiluna, Ammiditana, and Samsuditana (2250 B.C.?). The seals found in Merkes, as usual in Babylonia, are of fine quality. 'Glyptic art in Babylon,' remarks Dr. Koldewey, 'is always in advance of the other contemporary plastic arts.' And then he permits himself an observation which is certainly true, but surely highly unnecessary. 'Babylonian plastic art in the round never attained the excellence of the Greek masterpieces of about the fourth century B.C.'! One rather fancies not! Neither Babylonian nor Assyrian plastic art in the round ever came within a thousand miles of even the Egyptian masterpieces of 3000 B.C., let alone Greek art of the best period. Such a statement as that of Dr. Koldewey, made with all solemnity, suggests a grave defect, either of humour or of artistic perception.

It must be admitted, however, that Dr. Koldewey has the *flair* of the genuine explorer, and a true instinct for putting two and two together. His excavations at the northern part of the mound of Homera revealed no building—nothing but a tremendous mass of débris almost entirely consisting of broken brick-work, with some Nebuchadnezzar stamps, and some Greek remains. A disappointment? Not in the least. The explorer remembered how he had been surprised at the absence of débris around the ruined core of Etemenanki. At the great tower the remains of a huge building, practically without débris; at Homera, débris without building. What could be the link between these two facts? A passage from Strabo stating that Alexander the Great intended to rebuild the tower, and spent 600,000 days' rations in having the

débris removed. The mystery is solved. Homera is the débris of the Tower of Babel, and you have a link with Alexander the Great into the bargain. It is by such marshalling of his materials that the great explorer is revealed; and one can imagine something of Dr. Koldewey's gratification when the pieces of his puzzle came together so neatly.

One remark must be made about the whole volume. In his preface, Dr. Koldewey mentions the work of Rich, Layard, Oppert, and Rassam, dismissing it with the brief comment that this work is so entirely superseded by his own that it would be hardly worth while to controvert the numerous errors of the earlier explorers. That is no doubt true, though it might have been more pleasantly expressed. But in one important point Dr. Koldewey might have learnt even of these despised explorers. Some of them—Layard, for example, supremely—even Rassam, higgledy-piggledy as is his *Asshur and the Land of Nimrod*—could make their books interesting. Surely exactness need not always be purchased at the expense of vivacity. No man ever had a finer opportunity for the exercise of the historic imagination than the man who has laid bare Nebuchadnezzar's Throne-Room, the Tower of Babel, and the Procession-Street of Babylon. Yet in the whole of his volume Dr. Koldewey only permits himself one purple patch. The reader will find it on page 196; I do not quote it because its tint is so faint as only to be perceptible in the absolute colourlessness of its own surroundings. The facts of such a writer as Layard may be long since out of date; but he will always be read as the great classic of exploration, simply for the absorbing interest of his narrative. It may safely be said that no one will ever read *The Excavations at Babylon* for interest. It will always have to be read—as a record of facts; but it might have been so much more. Dr. Koldewey has missed a great opportunity, and we have still to wait for the man who will do for modern Babylonian and Assyrian exploration what Layard did for it in the forties and fifties of last century, and what Sir Gaston Maspero is still doing for the exploration of Ancient Egypt.



## In the Study.

### Virginibus Puerisque.

#### I.

BY THE REV. A. H. LEMON, B.A., WANSTEAD.

'They took knowledge of them, that they had been with Jesus.'

Do you know what a mimic is? If you gather all your brothers and sisters round you and play at being their schoolmaster, giving them the cane and calling them dunces and stupid, you are being a mimic, for a mimic is one who *imitates*, and you are imitating the schoolmaster. I know a minister who used to go to Scotland sometimes, and when he came back to England he used to talk like the Scotch people; he wouldn't say, 'It's a grand morning,' as we should, but, 'It's a *grrrr*and *moorrrr*ning'; (you try and say that: put your tongue to the roof of your mouth and then make a noise like an electric battery;) he was a mimic, he imitated the Scotch people, he talked *like* them. Well, other people could tell that these people had been with Jesus, because they had become *like* Him. And I'll tell you what *you* will be like if you have been with Jesus; you will be a great many things, but I want to write to you about three.

First, you will be *fragrant*. I was once walking along Hainault Road, and I heard a girl, who was selling lavender, singing something; so I said to her, 'I'll give you twopence, if you'll tell me what you're singing'; and she told me the words of her song, which were these:—

Will you buy my sweet-scented lavender,  
Only sixteen full branches a penny?  
You'll buy it once, you'll buy it twice,  
Scent your rooms and linen nice;  
Some are large and some are small,  
Take them in and show them all.

Now you know what lavender smells like, don't you? It's like a hayfield and a lot of honeysuckle and some meadowsweet all mixed up together. It is fragrant. (Ask mother to put a spot of oil of lavender on your pillow at night—it will keep the mosquitoes away and will let you know what lavender smells like.) Well, there are some people who are just as fragrant as the lavender; when

they come near you they make you think of flowers and the open air. Those are people who have been with Jesus.

And if you have been with Jesus you will be *fearless*. Let's have a little recitation about a four-year-old boy who was *not* fearless, shall we? Let's pretend that he's speaking:—

I 'tend that in the garden  
Lives a nugly little man,  
An' he always wants to catch me  
If he can—if he can;  
But I 'tend that I am quicker than  
the nugly little man.

I 'tend he's often waiting  
In the corner by the gate,  
An' he creeps along the shadows,  
But he's always jus' too late;  
An' I 'tend he never gets me as  
I'm runnin' through the gate.

I 'tend he sits and watches  
In the hedge as I go by,  
An' he pulls such nugly faces,  
'Cos he thinks he'll make me cry;  
But I 'tend I always laugh at him,  
an' whistle goin' by.

An' sometimes when I'm thinkin'  
Of the nugly little man,  
An' it's gettin' nearly bed-time,  
Then I wish I'd not began  
A-tendin' he was such a *nugly*  
nugly little man.

Now that little boy was like some of us. We pretend that we never mind going up to bed in the dark, but sometimes, when grown-up people are not looking, we run up the last few steps like mad, 'just to see how quickly we can go.' But if we've been with Jesus, we shall never be frightened in the dark or anywhere else.

And if we've been with Him, we shall be *faithful*. You know that some of the towns in Holland have got dykes or banks round them and that these dykes keep out the sea; if the bank fell down, the sea would rush over the town and all

the people would be drowned; and, of course, if there is a very little hole in the bank, it has to be seen to at once, else the weight of the sea pressing on it would make it grow bigger and bigger, until it was all hole and no bank. Well, if you were a little Dutch boy, I suppose you'd wear very funny-looking trousers, and you'd know that the dykes must be kept whole. One evening a little boy was walking by himself along one of the dykes and he saw a little hole in it; he hadn't time to run and tell anybody about it, but he just put two of his little fat fingers into it and stopped it up, and he stayed there all night and went to sleep, still with his fingers in the hole; and when they found him in the morning they knew that, because he had been faithful, he had saved the town. If you have been with Jesus, you will be as faithful as he was.

I was walking along Wigram Road the other day (it was hot, Ooo! Ooo! it *was* hot), and from the house at the corner a little boy came out; I liked him because I thought he looked as though he was going to be a real man, and he had a man's name—he wasn't called Lancelot or anything like that, but just 'Jack.' Well, he came out as I passed the house, and as soon as he got out he saw a gentleman (I should think it was his grandpa); he ran to meet him, and when the gentleman saw him he said, 'Hello, Jack!' Now there are different ways of saying 'Hello!' Some boys just say 'Lo!' to each other; that means 'Don't make a fuss of me, don't want to speak to you.' But this gentleman said 'Hello!' as if he was saying 'Hooray!'—that's the proper way to say it. And just after he had said 'Hello, Jack!' a little girl (Jack's sister) came running along the pavement because she'd heard grandpa speaking; she was very excited because she had neither shoes nor stockings on, and she started telling her grandpa about it very quickly; and as soon as he saw her, he said, 'Hello, Babs!' in just the same hooray-way. Now what I want you to understand is that when you go out of the house in the morning, Jesus comes to meet you and He does not say to you, 'Now, Marjorie, can you say the Lord's Prayer?' He does not say, 'Now, Leslie, can you tell me the names of the twelve disciples?' Although you can't see Him, He comes quickly up to you and says just 'Hello, Marjorie!' 'Hello, Leslie!' just like that grandpa did. And if you can get to know how much He loves you and that He under-

stands how to talk to boys and girls better than any one else does, you will *be* with Jesus, and you will become fragrant, fearless, and faithful.

## II.

### March Winds.

'And God made a wind to pass over the earth.'—Gn 8<sup>1</sup>.

There is a lovely story of George MacDonald's called *At the Back of the North Wind*. It is about a little boy who slept in a bed in a stable loft, and was annoyed by the wind blowing through a hole in the boards near his head. He stopped it up with a cork, but when he was in bed the cork was blown out all of a sudden, and next minute there was a beautiful creature by him, a fairy all covered with rippling tresses of hair. She carried him with her over hill and dale, riding, oh, how deliciously soft and warm, and night after night these airy pilgrimages went on while she taught him how everything in the world was bound together by love and care.

Now, we are given a singularly beautiful touch in this Bible story of Noah. I wonder if you boys and girls have ever noticed it. Noah must have been lonely in that ark of his. I believe when he looked out and realized that he alone, and they that were with him in the ark, remained alive, he went down to the depths of despair. God did not come and comfort him at once, however. He made a *wind* to pass over the earth. There would probably be no hole in the ark through which it might whistle; but doubtless something about it spoke to Noah of 'God's love and care.' The Bible story runs—'God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a wind to pass over the earth and the waters assuaged.'

The winds whistle about us still—especially in March. Don't you girls storm at them, when you get your hats blown off, and your hair all tossed about. The boys like wind, I know. They throw off their caps so that their heads may get the full benefit of it. And grown men—they have headaches sometimes, and feel so miserable, that like petted children they cry to God for comfort, then God often treats them just as He treated Noah; he sends a wind.

Why, my boys and girls, God's wind can work miracles. In the spring-time it makes hearts feel very young.



Hush-a-by, baby, on the tree-top,  
 When the wind blows the cradle will rock,  
 When the bough breaks the cradle will fall,  
 Down will come baby, cradle, and all.

I have heard a mother sing that to her first-born on a windy day. There was such happiness on her face—it was like the face of a little girl. And when George MacDonald, who wrote *At the Back of the North Wind*, felt a spring wind, his mind became full of very beautiful thoughts. Here are some verses from one of his poems about it:

A gentle wind of western birth  
 On some far summer sea,  
 Wakes daisies in the wintry earth,  
 Wakes hopes in wintry me.

The north wind blows, and blasts, and raves,  
 And flaps his snowy wing:  
 Back! toss thy bergs on arctic waves;  
 Thou canst not bar our spring.

Up comes the primrose wondering;  
 The snowdrop droopeth by;  
 The holy spirit of the spring  
 Is working silently.

Blow on me, wind, from west and south;  
 Sweet summer spirit blow!  
 Come like a kiss from dear child's mouth,  
 Who knows not what I know.

It is all very beautiful. But I have noticed this: when a boy or girl—a boy especially—tries to put the wind into a picture, he thinks of a cruel, wild, stormy wind that blows down chimney-stalks, and sends ships to the bottom of the sea. That is, so far, as it should be; I like the idea. My dear boys and girls, we big folks know that no one gets any great happiness in this life that has not some sorrow bound up with it; and there is a very sorrowful side to the story of the wind.

I want to read a few more verses of poetry to you. They are by a singer who loved God and thought about Him a great deal. Her name, girls—we must not let the boys have all the honour—was Christina Rossetti.

The wind has such a rainy sound  
 Moaning through the town,  
 The sea has such a windy sound,—  
 Will the ships go down?

The apples in the orchard  
 Tumble from their tree.—  
 Oh will the ships go down, go down,  
 In the windy sea?

I have a little husband  
 And he is gone to sea;  
 The winds that whistle round his ship  
 Fly home to me.

Christina Rossetti believed that people could meet God in the wind. She felt, as the little boy in the hay-loft learnt to feel—that everything and everybody was bound together by God's love. Somehow too the dreaminess of the wind made her happy. She loved it with the love of the poet.

'Twist me a crown of wind-flowers;  
 (she sang)  
 That I may fly away  
 To hear the singers at their song,  
 And players at their play.'

'Put on your crown of wind-flowers;  
 But whither would you go?'  
 'Beyond the surging of the sea  
 And the storms that blow.'

Then she remembered about God, her Father, being the only reality:

'Alas! your crown of wind-flowers  
 Can never make you fly:  
 I twist them in a crown to-day,  
 And to-night they die.'

My boys and girls, when you feel the March winds blow, will you remember that the wind may be a sacred thing, and that God sends it to comfort His sick children, that mothers sing about it, that sometimes it brings great sadness, but above all, that it helps to make this world beautiful and full of joy?

The wind whistles and we may try to shut it out from us, but like God's goodness it comes all round about us—we cannot escape from it. You will love the March winds now, won't you?

### III.

It is a particular pleasure to receive another volume of talks to boys and girls from the Rev. Will Reason, M.A., and to receive it so soon after the previous volume. It proves that it is possible

for a man to preach a good children's sermon every Sunday. For this volume, of which the title is *The Knight and the Dragon* (Scott; 2s. net), is quite as good as the other, and it was very good indeed. Here is one of the talks.

#### The Truth that was a Lie.

During the great Civil War in America, there was a fight in a part of the country covered with woods. Among the trees it is very easy to get separated from your own people, and it happened that an officer of the Northern Army found himself a prisoner in the hands of a squad of the enemy. But while he was waiting to see what would be done next, he overheard his captors talking, and discovered that they too had become separated from their regiment, and did not even know in which direction to go to find it. When they could not make up their minds, he heard them say, 'Let us ask this Yankee. Of course he will tell us a lie, but we can go the other way to the one he points out.'

When they came to him, therefore, and asked him the question, he was very careful to point in exactly the direction in which he knew that their regiment was, and as they marched off with him the other way, he very soon found himself among his own men and free, while they were prisoners.

Some people have argued a great deal as to whether the officer really told the truth or not, and others as to whether in war it is not allowable to tell lies to the enemy. 'If you fight with swords and guns,' they say, 'why not with your tongue as well?'

But I think that the more important thing is to see that truth is more than a matter of words, and that war is all the more horrible that it is very difficult to speak the truth to each other when each is suspecting the other of doing all the mischief that he can. Men are, I hope and believe, beginning to see that if we really want truth and right done upon the earth, war is one of the very silliest ways of going about it.

You know that nowadays, by means of wireless telegraphy, messages can be sent from a ship in distress to others that may be a very long way off, and that by its means very many people have of late been saved from shipwrecks and fire at sea. What happens is that the instrument sends out a kind of electric wave of a certain length, through what is called the ether, and that makes the

instrument on the ship that receives the message work. But before this can take place, the two instruments have to be tuned together, as it is called. The one that receives must be adjusted so as to take the exact length of wave that the other sends out.

It is something like that when people speak the truth to each other. The one must be able to say, and the other must be able to understand the truth, or at best they get into a muddle, and at worst a great deal of mischief is done.

First of all, in speaking the truth, you must use words that other people understand in the same sense as you do. Sometimes quite small boys and girls get into trouble because they use words without fully understanding all that they mean. A little girl was once heard by her mother to say, 'I wish everybody was dead.' Now, that sounded shocking, and it is quite possible that that little girl might have had a good scolding and perhaps been punished, if she had not had a wise mother who understood something about little children. Instead of punishing her, the mother asked her questions, and found out that this little girl knew nothing of death, as we do when we grow older. But she had seen some beautifully coloured leaves, which people called dead, and what she really meant was that she would like every one to be beautiful! Sometimes, too, older people make queer blunders when they are learning a new language. I have heard a missionary tell how he thought he was saying 'Beloved brethren' or some such endearing words to his congregation, but all the while he was calling them tigers!

But even when you think you are speaking the same language, it is useful to be sure that the other people mean the same thing that you do, and that is why you ought to be careful to speak exactly, and as simply as you can. That is the first thing to remember in speaking the truth.

But there is still the other side of it: how to understand the truth which some one is trying to tell you. Those soldiers in the story were deceived, although the officer told them the exact truth, and there was no question about the words he used. They received a lie, because between them there was no understanding of the heart. They expected to be lied to, and so they were.

This is very important when we are reading what Jesus said, and, indeed, what is said in the Bible generally, and also in any good book. How-



ever plain the words are, they do not tell us the full truth unless we are of the right spirit to receive it. Very often people make up their minds first what they want to believe, and then pick out words from the Bible that seem to back them up. So they have often quarrelled about the truth, and thrown texts at each other. That is not at all the way to learn the truth. Jesus said that it was the spirit in ourselves that we needed, and then the spirit in His words would speak to us.

That is what many of us have found, and what we want you boys and girls to find. If you keep asking God to make you want what He wants, and to see things more as He sees them, you will find that some of Jesus' words will speak to you so that you are quite sure of them in your heart, and as you go on trying to trust Him and do as He says,

other sayings, that had not meant much to you before, will be just alive with meaning. In a way, you believe them now, because He said them. I dare say you would believe me if I told you that the three angles of a triangle were equal to two of the angles of a square, just because you know that I have learnt more than you. I expect that some of you have seen that to be true for yourselves already, while the rest of you just listen politely. It is like that with the truth that Jesus wants to teach us. Many people listen politely to Him, but they do not really receive the truth, because they have not yet enough of His spirit to understand it. When they have, it comes home to them. But so long as we are selfish, we cannot receive it.

'Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.'

## In Praise of Faith.

A STUDY OF HEBREWS XI. 1, 6, XII. 1, 2.

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### II.

(1) THE reason for Enoch's translation, according to the writer of the Epistle, was that he had been 'well-pleasing unto God' ('*he had satisfied God,*' Moffatt); and what satisfied God in him was his faith. The writer justifies the inference by the general proposition that 'without faith it is impossible to be well-pleasing unto him' ('*to satisfy him,*' Moffatt). What gives faith its *value* is that it is just what God wants from man; and God's requirement is not unreasonable or arbitrary because of the nature of faith itself: 'he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him' ('*the man who draws near to God must believe that he exists, and that he does reward those who seek him,*' Moffatt). This account of the content of faith in v.<sup>6</sup> corresponds with the description of the function of faith in the first verse.

'The unseen must be treated as sufficiently demonstrated, and the hoped-for reward must be considered substantial' (*The Expositor's Greek Testament*, iv. p. 354). The relation between God and man is mutual, on man's side there must be

an approach to God in worship (τὸν προσερχόμενον, cf. γ<sup>25</sup>), and a strenuous endeavour (τοῖς ἐκζητοῦσιν) in service. But both worship and service of God imply faith, not only belief in God's existence, although that there must be, but belief that God responds to man's approach as a rewarder (μισθαποδότης). Faith treats the invisible God as real, and the future good as certain.

(2) At first sight we seem here to be moving in the region of legalism, and not of the gospel. But we must, in the *first place*, remember that in this chapter the writer is dealing with the heroes of faith under the old covenant, and that it would be an anachronism for him in this context to present to us the distinctive faith under the new covenant. *Secondly*, in the instances of faith which he gives it is generally trust in the fulfilment of God's promises which is commanded. It is not righteousness of works, but 'the righteousness which is according to faith' (v.<sup>7</sup>), that is characteristic of these heroes of faith. When, *thirdly*, we go beyond the bounds of this chapter even the appearance of legalism vanishes. In γ<sup>25</sup>, where

the same word is used for the approach to God in worship (τοὺς προσερχομένους), Christ is the way. 'Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.' And in 12<sup>7</sup> God is represented not as lawgiver, judge, or ruler, but as Father who in the chastening even deals with men as sons, and makes that chastening even a proof of His fatherly care. In view of these considerations, we are warranted in our study of the value of faith, under the guidance of this estimate of it, to go in our thought beyond what the words of the writer taken literally suggest, as he himself is here appropriately to the context giving us only a partial representation, the inadequacy of which is elsewhere corrected.

(3) It is evident that in the relation between God and man it rests with God to determine the attitude which He assumes to man, and the attitude He requires of man. When we speak of man as drawing near, or as seeking God, and of God only as the rewarder, we are in danger of at least appearing to assign the initiative to man. I have heard a responsible theologian say that in all other religions man has been seeking God without finding Him; and that in Christianity alone has God so sought man as to be found of him. But I prefer to hold with my revered teacher, Dr. Fairbairn, that religion implies revelation, and that man seeks God, because he is being sought by God, that he comes to God as God draws him. While the desire and the effort of man after God are from God, yet what man is conscious of is his own seeking and striving, and not God's drawing. How variously men have striven and sought after God! As in the previous section we turned to animism for an illustration of the universal and permanent function of faith, so may we now turn to Hinduism for an illustration of the ways in which men have tried to worship and serve the divine. Hindu piety recognizes three kinds of approach, the *jnana marga*, the *karma marga*, and the *bhakti marga*. By knowledge, sacrifice, and devotion has the Hindu saint sought the divine. He turned to the last of the three ways because he could not find his soul's satisfaction by either of the other two. And the Hindu *bhakti* has a resemblance, though remote, to Christian faith.

(4) In the Hebrew nation the popular religion sought to please or to appease Yahveh by the

multitude and value of its sacrifices. 'Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, as with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?' The prophet's answer to this question is: 'He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy,' and to walk humbly with thy God?' (Mic 6<sup>6-8</sup>). And there can be no doubt that the *doing justly* and the *loving mercy*, in the prophet's view, would follow on the *walking humbly with God*; and that the walking humbly with God would involve contrition and confidence of heart, penitence from sin, and faith in God. Hosea declares God's will for man in the words, 'I desire mercy, and not sacrifice; and the knowledge of God more than burnt-offerings' (6<sup>6</sup>). The Hebrew word חֶסֶד, *kheseḏh*, means 'dutiful love,' whether to God or man; while the parallelism requires the first reference, the context would suggest the second; but the two senses are not mutually exclusive, but organically related. He who is devoted to God will be kind to man. Jesus on two distinct occasions quotes the first clause against His critics (Mt 9<sup>13</sup> and 12<sup>7</sup>).

(5) While Pharisaic Judaism sought justification by the deeds of the law, Paul preached the gospel of justification by faith, for he had himself discovered to his own despair the impossibility of the former, and to his own salvation the reality of the latter. And he had the warrant of Jesus' teaching as well as his own experience. Jesus did call men to penitence and faith; and the first was possible only when the second was actual. Faith in God's grace, as in the sinful woman, moved to repentance of sin. As we shall see in the next section, Jesus Himself is the supreme instance of the life of faith which is well-pleasing unto God.

(6) For this pre-eminence of faith in religion there are two reasons, one subjective as regards man, and one objective as regards God. (i.) The way of *Knowledge* can be attempted only by the few. 'Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?' (Job 11<sup>7</sup>). This is a challenge which the majority of mankind cannot take up. And those who attempt the quest end either in despair of it,



or in a 'vaulting ambition that o'erleaps itself.' What could be more cheerless than the Hindu sage's attempt to lose his own consciousness in Brahma? What more pathetic, if not ridiculous, than the pretension of the Hegelian philosophy that the Absolute Idea has reached its highest stage of development in philosophy? It is not then by the *jnana marga* that mankind can hope to reach the relation to God for which it is fit, and which it needs.

Neither can the *karma marga* assure man of God's favour. What offering can be costly enough, what number of gifts can be sufficient, if God be thought of as needing to be thus propitiated? Man cannot command the resources to make sure of God's favour by satisfying Him with gifts. Again, can any man be good enough to claim as a right God's approval and reward? The more earnest a man is about the moral task, the more hopeless will any such attempt appear to him. If it be objected that a man may bring even his small offering with confidence, because he believes that God of His grace will accept it, or he may make his feeble endeavours after goodness, because he believes that God, knowing man's weakness, will of His grace not expect too much from him, already the ground of offerings and works has been abandoned, and it is faith that is the reason for any assurance of God's favour which may thus be gained. Belief, and trust in God, and consequent believing and trustful surrender to God is possible, if difficult to the wise and prudent, if they will humble themselves as children; and it is the only way open to 'the babes,' the poor, the weak, the unworthy. On man's side, then, faith is the sole possibility for man's universal approach and appeal to God.

(ii.) But it is also the only appropriate response of man to God as He has revealed Himself. Even as Creator, God claims man's dependence on Himself, and in prayer and sacrifice, where offered in a recognition of such dependence, there is implicit faith that God can and will protect and provide. Still more, if we think of God as Jesus did, and has taught us to do, must faith appear the one activity of man which can be well-pleasing to God. The Father desires above all the trust of His children, their dependence on Him, confidence in Him, and submission to Him. How inadequate the relation of knowledge in comparison with the relation of faith, which exercises the whole per-

sonality. How presumptuous the relation of knowledge as though man could so know God as to know Him fully as He is! How hopeless the enterprise of worship or works which does not find its motive in the conviction that God is gracious and wants to save and bless! How sufficient, appropriate, and satisfying on the contrary is the relation of faith between the perfect God and men as His dependent creatures and beloved children through His goodness and His grace. Faith gives God, and not man, the initiative in the relation. It is receptivity for and responsiveness to God's activity to do good and to show mercy. It recognizes man's insufficiency and God's sufficiency. It magnifies the difference between God and man, and so emphasizes the condescension of God to man. It both humbles and exalts man, and the humility is not craven, and the exaltation is not proud. It claims nothing for man except as God gives it; and it yields to God as of God all that is good in man. Man for it is great only as God makes him great by the generosity of His grace.

(7) Having shown reason why faith is the only appropriate attitude of man to God, as alone corresponding to God's attitude to man, we may glance at the writer's description of the content of faith. There is belief in God's existence, and in God's rewarding those who seek Him. (i.) Although we sometimes use the word belief to indicate the intellectual activity in faith, yet, as the whole context shows, no such restricted meaning can be here assigned, for the heroes of faith here mentioned gave practical effect to this belief. They trusted in God's promises, and fulfilled God's commands. To take only one instance. 'By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went' (v.<sup>8</sup>). There is here confidence in and committal unto God, as well as conviction about God. Emotion and action were correspondent with and consequent on the conception about God. These believers felt and did as they believed; and faith is complete only as it inspires trust and constrains obedience. (ii.) But even belief as one aspect of faith is not an intellectual activity alone. Belief is both less and more than knowledge. (a) Belief is a knowledge which cannot be fully verified. When I have sensible evidence of an object, or logical demonstration of a thesis, I know it, and do not simply believe it, even if the

knowledge does involve a belief in the trustworthiness of my senses and my understanding. Of God's existence and of His relation to men either in justice or in grace, I have neither sensible evidence nor logical demonstration. In the experience and character which result from belief, there may be reached such a verification of it as raises the object of it from probability to certainty, and we may claim that for moral insight and spiritual discernment belief in has become knowledge of God. But this is a personal conquest, and not a general possession. (b) Belief is also more than knowledge. 'We cannot refer belief,' says Croom Robertson, 'to any one phase of mind. It is an essentially complex mental state, describable in every one of the three phases—a mode of representative intellection, tinged with feeling, having relation to the native tendency, to act' (*Elements of General Philosophy*, p. 90). In belief in God the sentiment of dependence and reverence, the sense of worth which accompanies the belief, moves to the choice of the will, its decision that the belief is true, that it does correspond to reality. To believe in God, that there is a wise mind, a loving heart, and a holy will in all, through all, over all, as ultimate cause, essential reality, and final purpose in the Universe, is not the result of sensible evidence or logical demonstration; it is a decision of the whole personality as to the supreme value of truth, love, holiness. Accordingly, even the belief in God's existence is not a mere intellectual process; it exhibits because it results from the personal qualities in man, through which, as like God's, he can have personal fellowship with God, and accordingly in itself it

has moral and religious value. It is in these respects more than knowledge.

(8) While the belief in God's existence even has this moral and religious value, still more has the belief in God as the rewarder of them that seek after Him. It need not be taken at all in a legalistic, Pharisaic interpretation. All the instances of faith which follow even exclude such an interpretation. It is no immediate temporal good that is gained by faith, but one that the selfish and the worldly would not desire or expect. The writer sees even in the reward believed in something more heavenly and less earthly than a strictly historical view would allow (vv. 10, 13-16), and insists that none did actually obtain the reward. For all God's promise remained unfulfilled, 'These all, having had witness borne to them through their faith, received not the promise; God having provided some better thing concerning us, that apart from us they should not be made perfect' (v. 40). He thus himself points us to the ultimate object of faith, of which all proximate objects, which never did or could give final satisfaction, were but the promise. It is the revelation of God and the redemption of man that is the substance of all that which the heroes of faith under the old covenant looked, suffered, and sought for was but the shadow. Faith attains its moral and spiritual maturity only in relation to the object in which culminates God's relation to and dealing with man: and the value of the faith corresponds with the value of its object, the finality of the truth, the sufficiency of the grace, and the certainty of the good, which is received by man in Jesus Christ.

## Contributions and Comments.

### Where did Paul speak at Athens?

WHEN two rival and violently divergent views hold the field on a subject so central in the public eye as St. Paul's speech at Athens, it would seem to be a piece of gratuitous impertinence to suggest a third interpretation. I should neither care nor dare to do so, did not an ancient tradition, which has not, so far as I know, come to the notice of Protestant writers, give support to the theory here unfolded.

The question rages, of course, round the question, 'Where did Paul speak?' The normal view of English writers, expounded and defended with great clarity by the Rev. A. Findlay (*Annual of the British School at Athens*, 1894-1895), is that he spoke on the hilltop whither he was led (from the agora, the market-place) by those who wished to hear him in quiet. Curtius, however, followed with vigour by so great an authority as Sir William Ramsay (*St. Paul, the Traveller and Roman Citizen*, pp. 243-249), maintains that he made the speech



where he had already been disputing, *i.e.* in the agora itself, possibly going to the Stoa Basileios (the royal arcade), which stood at the north end of the market, to be heard by the members of the court of the Areopagus, though not in their judicial capacity, and by the philosophers, with the general public standing round. Sir William Ramsay suggests that the court had power to admit 'university lecturers' and, in this capacity, was giving Paul a tentative hearing.

The ground for discussion arises principally through the double meaning of the word Areopagus, which is used twice in the account given in Ac 17. Does 'Areopagus' mean the hill (as translated in the Authorized Version, v.<sup>22</sup>), or the body of men who constituted the court? It is certain that the word was commonly used to signify either; but in which sense does Luke use it?

He tells us that Paul was led to the Areopagus (v.<sup>19</sup>) and that Paul stood in the midst of the Areopagus (v.<sup>22</sup>). Mr. Findlay (as the ablest exponent of the hill theory) says that this means that the philosophers—being inquisitive and scenting a novel philosophy, and perhaps (we may add) with an anticipation of doing some heckling—took Paul by the hand and led him to the actual session-place of the Areopagus on the top of the hill itself. It was not a formal trial at all, but a break in the routine of discussing their thread-worn philosophic themes.

Curtius and Sir William Ramsay object that the hilltop, exposed and wind-swept, is a most unsuitable place for a speech, to which Mr. Findlay retorts that the wind does not always blow, and, in any case, the hill was used regularly by the court of the Areopagus for its sittings, and could not therefore be so unsuitable.

Reading the controversy in Athens, and walking over and round the rocky hill itself, I was reduced to despair. For the objections on both sides seemed so well founded that neither view seemed to be possible. Standing on the hilltop and trying to put oneself in the position of an Athenian of the first century, it appeared to me perfectly incredible that they would bring Paul to that spot. They had just called him a 'Smatterer' (the word used by Luke was an Athenian slang expression indicating a loafer who picked up odd bits). They led him in a spirit of inquisitive expectancy, critical and tinged with disdain. Yet this hilltop was simply saturated with the profoundest religious

and civic awe. Not only was it the seat of the court, but within twenty feet was the cleft of the Semnai (the goddesses of the under-world), round which a thousand associations of worship and reverence hung. And this same cleft was the burial-place of Œdipus himself, the great king whose very bones were said to make the side of the Acropolis before which they lay impregnable. To take Paul there would be (from the Athenian point of view) like some Oxford dons taking a more than usually clever and arresting street orator off his box under the Martyrs' Memorial and leading him into the Sheldonian Theatre to speak.

Yet it seems just as difficult to accept the other view that they stayed in the market-place, where the chaffering of commerce and the perpetual movement would be so continuous that—although an argument might be carried on quite easily—a set speech would seem impossible. And the strength of Luke's Greek is all in the direction of a more definite move to a quieter spot than the conjectured Stoa Basileios. Whither, then?

I was prowling round and over the hill and came down, by a set of ancient rock-hewn steps, to an artificially cut place on the north side of the hill. It is a sloping plateau, facing on to the site of the Greek agora, seventy-two paces from end to end and forty-seven in depth. The whole back of it is one artificially cut wall in the native rock some twelve to fourteen feet high. In the centre of this wall is cut a rough deep cross as tall as a man. A Greek boy, who was playing in this sheltered spot, saw me looking at the cross, and, pointing to it, he uttered the one word 'Paolos.'

The Greek Church has an immemorial tradition—which has apparently escaped the notice of our British writers on St. Paul—that he was led from the agora to this sheltered plateau, which is both in and on the Areopagus rock.<sup>1</sup> This is, of course, tradition. It is nothing more, but it is nothing less. Those who know most of research in the Eastern Mediterranean coasts know how extraordinarily tenacious the unwritten traditions of the Greek Church are, and how often they give the clue that leads to the discovery of lost sites.

<sup>1</sup> For this information I am indebted to Dr. (Miss) Kalopathakes, who combines the intimate local knowledge of a native Athenian with the trained, detached mind of a Harvard graduate, and who possesses all the archaeological instincts and learning of one who has followed the whole development of research—German, American, and British—in personal contact with the great excavators.

Tradition is here reinforced by topography, that element which the class-room expositor may so easily and perilously neglect. The plateau is the nearest point on the hill to the practically certain site of the Greek agora. Acoustically it is ideal for open-air speaking—having a formation similar to that of the Pnyx, Demosthenes' great open-air platform. Incidentally one may mention that the sun goes off the plateau very early, which is not so trivial as it may seem, in view of the fact that Paul was in Athens about August, and possibly in September, when the city literally broils. 'The shadow of a rock' would be found there.

Such a place might well be a kind of ante-chamber of the Areopagus court, being situated on the side of the Areopagus hill itself, and, indeed, lying directly between the Greek agora and the sacred height. The rock-hewn steps, mentioned already, lead up from this plateau to the high official session-place, which is about a hundred and thirty paces south-east of the plateau and from thirty to forty feet higher. It would, therefore, be a singularly suitable spot for an unofficial meeting of the Areopagites at which non-Areopagite philosophers were present, and where cultivated and uncultivated loungers formed the background—a background which quite clearly had a large place in Paul's consciousness. To place the meeting in this spot retains that air of free public discussion which belongs to the story and yet is lost on the hilltop; while it is without the difficulties which the agora theory presents. Further, it allows the word 'Areopagus' to have that double meaning, of the hill and the body of men, which properly belonged to it in the everyday speech of Athens. An interpretation which is thus supported by tradition and topography, and is consistent with the text, is submitted for examination by competent expositors and archaeologists. But the examination, to be adequate, should be made on the spot.

BASIL MATHEWS.

London.

### Devendranath Tagore.

I wish to say something about the note in the January number on the *Autobiography of Devendranath Tagore*. From the chapter quoted it appears unquestionable that Tagore found God, or was found by Him; and as we read we are

ready to exclaim with St. Peter, 'Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is acceptable to him.' But no sooner have we reached this conclusion than we are invited to turn the page, and to see in this man a bitter enemy of Christian missions, and are reminded of the solemn words of Christ Himself: 'No man cometh unto the Father, but by me.' And the question is asked, What can we make of it? May I try to answer?

(1) Of Tagore's hostility to missions, and his desire to check their progress, let two things be said. In the first place, this no doubt marks the incompleteness of the revelation he has received. He is still where Cornelius was before St. Peter's visit—*on the way to the Son through the Father*. And in the second place, the tone in which some missionary writers have been known to speak of Roman missions in India, and propound plans to frustrate their success, ought to remind us that the argument from Tagore's feeling about missions cannot bear much weight.

(2) 'No man cometh unto the Father, but by me.' Here the ground is more difficult, and I venture to express my view with some hesitation. If 'me' here denotes Jesus of Nazareth, the Divine historical Person who revealed the Father by His life, death, and resurrection, then it seems at first sight as if we were driven to the conclusion that Tagore cannot have 'come to the Father.'

But are we bound to restrict the denotation of 'me' in this way? Does it not denote not only the historical manifestation of the Divine Word, but also the Divine Word Himself, by whom all things were made, who 'is' before Abraham? Are we required to believe that since the Incarnation God no more utters His Word 'in divers manners'? Is it possible to deny the fact of His operation in any particular person on the ground that such person has not yet comprehended His historical manifestation? Surely it was by the Word that Cornelius was led, and Saul prepared for his vision, that Plato, in his highest moments, saw and spoke, and Marcus Aurelius hungered. And by that same Word, though not yet recognized in His manifestation as Jesus of Nazareth, may we not believe that Devendranath Tagore was enlightened, because He is 'the true Light, which lighteth every man'?

R. SOMERVELL.

Harrow-on-the-Hill.



## The Elberfeld Horses.

WITH reference to the review of Maeterlinck's article on the Elberfeld horses, Mr. Rawson in *Life Understood* has dealt with the dog 'Rolf,' and the instances of the answers this dog gave by an alphabet composed of taps of his foot to even theological questions, put the Elberfeld horses in the shade. It is worth while repeating one portion of what Mr. Rawson says, as it is very amusing and confirms what the article in THE EXPOSITORY TIMES says:—

'Some of the stories told about this dog are very amusing. In Mr. Del Re's letter Rolf's aptitude for figures was mentioned. It is related of the dog by Dr. Mackenzie that Madame Moekel, having cause to suspect one of her children of getting help from someone in doing his sums, and not being able to get a satisfactory answer from the child himself, determined to watch the children while doing their lessons. The result was quite unexpected. The two youngest children were seated with the dog, and hardly had they heard their mother draw near than they pushed him violently

away, exclaiming, "Be off, Rolf, here's Mamma!" All three, said Madame Moekel, had the air of guilty persons taken in the act. The admission of the culprits confirmed the suspicions of the lady: the children made Rolf do their sums for them!'

Mr. Rawson in *Life Understood* clears up the scientific reason for all forms of occult phenomena, and shows to what this apparent intelligence of horses and dogs is due.

His book shows that Maeterlinck's suggestion that the intelligence of animals 'is not conscious intelligence, but only subconscious or subliminal,' is perfectly correct; and, what is of more importance, he shows how every man by true prayer can obtain the advantage of the knowledge possessed by the subconscious mind. He shows the two methods by which this knowledge can be obtained: one harmful to the worker, namely, by deadening the conscious mind, as is done by hypnotism, spiritualism, use of drugs, etc.; the other, conscious right thinking in the way that Jesus Christ taught and demonstrated.

D. H. EDWARDS.

London.

## Entre Nous.

THE offer is made of a complete set (20 vols.) of *The Great Texts of the Bible* (or the equivalent in other books chosen from T. & T. Clark's Catalogue) for the best series of illustrations from the War, suitable for pulpit or platform. The illustrations should be sent in February.

The illustrations need not be copied out. Papers, periodicals, or clippings may be sent. But the topic or text illustrated should be clearly marked, *and the source and date should be stated.*

Quite above the ordinary day-book in pith and point is the Rev. W. J. Pearce's book *Old Gems Reset* (Bennett; 2s. 6d. net). Mr. Pearce quotes a text of Scripture, and a sentence of Thomas à Kempis agreeing with it, and then he gives his illuminating exposition. Here is an example.

### The Inner Ear.

'The ears of them that hear shall hearken.'  
Is. xxxii. 3.

'Mind these things, O my soul, and shut the door of thy senses, that thou mayst hear what the Lord thy God speaks within thee.'

*Thomas à Kempis, Book III. ch. i.*

We can hear with the heart what we cannot hear with the ear, but we cannot hear with the heart what we *refuse* to hear with the ear. The ear that declines the information, counsel, and correction of the Word and Will of God cannot receive the knowledge of salvation, of remission of sins, and of eternal life. 'The natural man receiveth not the things of the Spirit of God, they are foolishness unto him, and he cannot know them, because they are spiritually discerned.' The well is deep, and he has nothing to draw with: Heaven is high, he cannot attain unto it, he has no ladder; an acceptance of the Truth there must be, before there can be an experience of 'the Way. As long as the ears are 'dull of hearing,' and man is deaf to the calls and appeals of God, so long his heart remains *gross*, unimpressed by that which is spiritual and Divine. Man must open 'the door of the soul'

—as the ear has been so aptly called by the old Puritan writers—before Christ, the Living, Life-giving Word, can enter. When that word, even ‘the Truth as it is in Jesus,’ is heard with a diligent hearkening, then shall the soul, in a feast which the Heavenly Guest always brings with Him, ‘delight itself in fatness.’ When by such acceptance of His word, His floor is thoroughly cleansed; when the work of expelling His foes is complete; when He, who has stood waiting at the *door* to be heard and admitted; when God comes into His own, then He can and will pour His love into our inner ear, make known His secret, and ‘commune as friend with friend.’ The gifts He has then to impart to us can be received, because He has His rightful place. In the still small voice which quiets the murmur and the sigh, which restores the quiet of the soul, God imparts to the inner ear, with the free consent and desire of our own will—the fruits and favours of His world-wide purposes of grace and love.

If our hearts are burdened with a great fear or sorrow, or torn with the bitter agony of blasted hopes, we must not expect God to hear us before we hear Him. It is hard to shut the door of our senses to sights and sounds that appeal so clearly and loudly to the human nature so prone to walk by sight and sound, rather than by faith, but it is only thus that we can hear with the inner ear of spiritual understanding, His promise. ‘Whoso putteth his trust in the Lord, he shall be safe’; ‘Trust in the Lord at all times, and (then) pour out your hearts before him.’ The intercommunion of the trustful heart with God knows no space between the source and the need. The Heaven of condition, where God sits enthroned—established in a mutual confidence, permits of no barrier and no distance between the Omnipotent and the suppliant. *The Word*—of encouragement, hope, life, *is nigh thee, even in thy heart.*

Open, Lord, my inner ear,  
And bid my heart rejoice;  
Bid my quiet spirit hear  
Thy comfortable voice:  
Never in the whirlwind found,  
Or where earthquakes rock the place;  
Still and silent is the sound;  
The whisper of Thy grace.

#### A Unitarian Anthology.

*A Book of Daily Strength* (Lindsey Press; 3s. 6d. net), by V. D. Davis, B.A., is a selection of well-

expressed ideas on God and religion by Unitarian writers. The quotations are arranged under texts that are appropriate, and there is a page of the book for every day's reading in the year. Here, for example, is a quotation from Frederick H. Hedge, giving a good place to piety: ‘The world's heroes are not unworthy the homage they receive on their own plane. Whatever savours of heroism is worthy of honour. All great and shining qualities, strength, valour, genius—who can help admiring these! I rejoice that such things are; I rejoice that there is power in man to appreciate such. Still, there is something greater than these; they do not exhaust the power that is in man. The piety which dwells in the heights of the soul, which walks and works with God in godlike beneficence, is more sublime than the valour which breasts the shock of armies, than the genius which walks in glory among the stars.’

#### New Poetry.

##### Wilfrid Scawen Blunt.

It is thirty years since *The Sonnets of Proteus* were published. Mr. Blunt has never astonished the world again. One of the sonnets (we shall quote it for all its familiarity) became quite famous, and made its author famous. Eighteen years ago W. E. Henley and Sir George Wyndham made a selection from the poetry, and called the book they published *The Poetry of Wilfrid Blunt*. Mr. Blunt did not approve of the selection. He did not approve of the making of a selection at all, and he does not approve now. So he has himself edited the whole of his poetical works, and they have been issued by Messrs. Macmillan in two highly pleasing volumes under the title of *The Poetical Works of Wilfrid Scawen Blunt*.

A list of Mr. Blunt's published volumes is given at the beginning of the first volume. They are twelve in number, not counting the present complete edition, and they have ranged over the years from 1875 to 1903. The complete edition opens with ‘Esther,’ which was not published till 1892. In placing it first the poet seems to say that it contains his theory of life—that very protest against the conventional theory of life which reduced Henley and Wyndham to leave out as many poems when they published their selection.

After ‘Esther’ come ‘The Love Sonnets of Proteus,’ of which we shall quote the sonnet that



is to carry him to immortality. After that another poem of a different strain will serve to illustrate his manner in religion.

#### LAUGHTER AND DEATH.

There is no laughter in the natural world  
Of beast or fish or bird, though no sad doubt  
Of their futurity to them unfurled  
Has dared to check the mirth-compelling shout.  
The lion roars his solemn thunder out  
To the sleeping woods. The eagle screams her  
cry.

Even the lark must strain a serious throat  
To hurl his blest defiance at the sky.  
Fear, anger, jealousy have found a voice.  
Love's pain or rapture the brute bosoms swell.  
Nature has symbols for her nobler joys,  
Her nobler sorrows. Who had dared foretell  
That only man, by some sad mockery,  
Should learn to laugh, who learns that he must  
die?

#### THE TWO VOICES.

There are two voices with me in the night,  
Easing my grief. The God of Israel saith,  
'I am the Lord thy God which vanquisheth.  
See that thou walk unswerving in my sight,  
So shall thy enemies thy footstool be.  
I will avenge.' Then wake I suddenly,  
And, as a man new armoured for the fight,  
I shout aloud against my enemy.

Anon, another speaks, a voice of care  
With sorrow laden and akin to grief,  
'My son,' it saith, 'What is my will with thee?  
The burden of my sorrows thou shalt share.  
With thieves thou too shalt be accounted thief,  
And in my kingdom thou shalt sup with me.'

#### Franklin Henry Giddings.

Why does Mr. Giddings call his book of poetry *Pagan Poems* (Macmillan; 4s. 6d. net). This is the reason he gives: 'The title is chosen not with irreligious intent—quite the contrary. It is chosen to emphasize that inextinguishable "faith in the possibilities of life" which has come down to us through all the religions of the world, from the earliest fears and hopes of the human heart, the earliest questionings of the human mind.' Is this a pagan poem?

#### TO MARGARET.

Don't be afraid, my little maid,  
Of a saint, or a devil or two;  
But don't be afraid to be afraid,  
If the devil is bigger than you.

#### George Mackaye.

Mr. Percy Mackaye, the author of *The Present Hour* (Macmillan; 5s. 6d. net), is an American poet who has found himself much stirred emotionally by the War, and has written some poems about it. But he is hampered by the necessity of preserving his American neutrality. Now poetry is possible only when restraint is removed and the head can express what the heart feels. So this is not the greatest poetry. The best of the book is the second half, which was written before the War began. There a poem on the opening of the Panama Canal has stirred his patriotism to its depths. He begins:

Lord of the sundering land and deep,  
For whom of old, to suage Thy wrath,  
The floods stood upright as a heap  
To shape Thy host a dry-shod path,

Lo, now, from tide to sundered tide  
Thy hand, outstretched in glad release,  
Hath torn the eternal hills aside  
To blaze a liquid path for Peace.

#### Vachel Lindsay.

Many of the poems in *The Congo, and other Poems*, by Vachel Lindsay (Macmillan; 5s. 6d. net), have been written for reading in public, and minute directions are given in the margin for the proper way to read them. The first of them describe the customs of the Negro, each poem ending with the refrain:

Then I saw the Congo, creeping through the black,  
Cutting through the jungle with a golden track—  
whence the title of the volume. We shall quote a very short independent poem:

#### THE SUN SAYS HIS PRAYERS.

'The sun says his prayers,' said the fairy,  
Or else he would wither and die.  
'The sun says his prayers,' said the fairy,  
'For strength to climb up through the sky.



He leans on invisible angels,  
 And Faith is his prop and his rod ;  
 The sky is his crystal cathedral.  
 And dawn is his altar to God.'

#### Richard le Gallienne.

The new book of poems by Mr. le Gallienne opens with the popular one on *The Silk-Hat Soldier* which gives it its title (John Lane ; 1s. net). 'British colonists,' said the *New York Times*, 'British colonists resident in London volunteer, and not even silk hats are doffed before training begins.' On which Mr. le Gallienne wrote. This is one verse :

I've seen King Harry's helmet in the Abbey  
 hanging high—  
     The one he wore  
     At Agincourt ;  
 But braver to my eye  
     That city toff  
     Too keen to doff  
 His stove-pipe—bless him—why ?  
 For he loves England well enough for England  
 to die.

But the general high quality of the poems will be better understood if we read the poem on a 'Soldier going to the war' :

Soldier going to the war—  
     Will you take my heart with you,  
 So that I may share a little  
     In the famous things you do ?

Soldier going to the war—  
     If in battle you must fall,  
 Will you, among all the faces,  
     See my face the last of all ?

Soldier coming from the war—  
     Who shall bind your sunburnt brow  
 With the laurel of the hero,  
     Soldier, soldier—vow for vow !

Soldier coming from the war—  
     When the street is one wide sea,  
 Flags and streaming eyes and glory—  
     Soldier, will you look for me ?

#### T. Whyte Paterson.

Few things are more difficult than the exposition of a proverb. They who have preached on

texts in the Book of Proverbs know. When a truth has been once expressed in its most condensed and epigrammatic form, who can open it out again into the separate experiences which brought it to the birth without weariness of spirit ? How much more difficult must it be to turn a proverb into a poem. And yet that is what Mr. T. Whyte Paterson has done successfully in his *Auld Scots in New Scots Sangs* (Gardner ; 2s. 6d. net). There is not a weak or a wearisome poem in the book. And the Scots tongue is never at fault. The following example is one of the shortest, not one of the very best. The proverb is 'Pit a stoot hairt to a stey brae.'

Pit the hairt that's stoot  
 To the brae that's stey ;  
 Gie the ferlies dowf a shouther yont,  
     An' gang on yer wey.  
 Set a sturdie fit  
 To the dreichest mile ;  
 Lay a raxin leg to speel the tap  
 In the bauldest style.  
 Keep yer smeddum up,  
     An' yer courage dour ;  
 An' haud on the track, tho' feuch an' sair,  
     Amang stanes an' stoor.  
 For ayont the knowe  
 Lies the brawest day,  
 To the ane that pits the stootest hairt  
     To the steyest brae.

#### Robert Hugh Benson.

Messrs. Burns & Oates are the publishers of *Poems*, by the late Mgr. R. H. Benson. They are introduced to their readers by Mr. Wilfrid Meynell in a short, all too short, biography, and there is an epilogue by Canon Sharrock of Salford Cathedral, describing Mr. Benson's last hours on earth. This is one of the poems :

#### AFTER A RETREAT.

What hast thou learnt to-day ?  
 Hast thou sounded awful mysteries,  
 Hast pierced the veiled skies,  
 Climbed to the feet of God,  
 Trodden where saints have trod,  
 Fathomed the heights above ?

Nay,

*This only have I learnt, that God is Love.*



What hast thou heard to-day?  
 Hast heard the Angel-trumpets cry,  
 And rippling harps reply;  
 Heard from the Throne of flame  
 Whence God incarnate came  
 Some thund'rous message roll?

Nay,

*This have I heard, His voice within my soul.*

What hast thou felt to-day?  
 The pinions of the Angel-guide  
 That standeth at thy side  
 In rapturous ardours beat,  
 Glowing, from head to feet,  
 In ecstasy divine?

Nay,

*This only have I felt, Christ's hand in mine.*

#### John Bonus.

There is nothing more poetical or finer in conception in Dr. John Bonus's *Thoughts in Verse* (Longmans; 3s. 6d. net) than the first poem. This is the first half of it:—

Above my lawns at Felixstowe  
 His giant arms the cedar flings;  
 And circling doves delight to show  
 The gleam and glitter of their wings.

And all the air it seems astir  
 With nature's merry rustic din,  
 The bees' deep hum, the chafer's whirr,  
 And all the beetles' kith and kin.

And scented lilies lift anear  
 To merry bees and butterflies,  
 Their chalices of nectar clear  
 That in their fragrant bosom lies.

And oft the comet swallow darts  
 Athwart the orbit of the dove;  
 And every bush hides little hearts  
 That beat for joy, that beat for love.

At the end of the book a short appreciation tells us something of the poet's personality. His degree of D.Ph. et Litt. he obtained at Louvain after missing it at Oxford. He acted as assistant and demonstrator to St. George Mivart. A

medical man, he was also a vegetarian and antivivisectionist.

#### The Great Text Commentary.

The best illustration this month has been found by the Rev. Thomas Shaw, South Shields.

Illustrations for the Great Text for April must be received by the 20th of February. The text is Ac 6<sup>28</sup>.

The Great Text for May is Ph 2<sup>5-8</sup>—'Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.' A copy of Rutherford's *The Seer's House*, or of Lithgow's *The Parabolic Gospel*, and Coats's *The Christian Life*, will be given for the best illustration sent.

The Great Text for June is Ph 2<sup>9-11</sup>—'Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' A copy of Rutherford's *The Seer's House*, or of any volume of the 'Scholar as Preacher' series will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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